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Vol. XV. No. 4 OCTOBER, 1937

WORLD DOMINION

A Quarterly International REVIEW of Christian Progress

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EDINBURGH, 1937
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An "impossible task"

The Bishop of Saskatoon, writing regarding some of the needs and problems of his diocese, says:

> "The greater part of this area has been under drought conditions. In Kerrobert, particularly, where one of the Society's students and a graduate of Emmanuel College has been working, it has been necessary to combine two parishes and give a man the impossible task of looking after an area which from his centre stretches out fifty miles to the North-west and thirty miles to the East, and holding services in seven places. . . ."

The real distress among farmer settlers affords a great opportunity for the messenger of Jesus Christ. The Church *must* be maintained. If it is not, the areas can easily become a hunting ground for prophets of systems and policies that exclude God.

To avert this great danger to our own kith and kin, we seek the generous free-will offerings of churchmen in the Homeland.

Please respond to this appeal by sending a contribution to The Secretary,

THE COLONIAL AND CONTINENTAL CHURCH SOCIETY

9 Serjeants' Inn, Fleet Street, London, E.C.4

WORLD DOMINION

The World Dominion Movement advocates Informed Continuous Co-ordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Saviour, and in the Final Authority of Holy Scripture.

Editor: THOMAS COCHRANE.

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NOTES ON CONTRIBUTORS

SENHOR ALVES REIS, after an amazing career, during which he swindled the Royal Trans-African Railway Company, and hoodwinked Messrs. Waterlow and Sons, Limited, was converted while in prison.

MR. KENNETH G. GRUBB, author of many books on Latin-America and the Iberian Peninsula, is on the staff of the World Dominion Press.

MR. R. B. EKVALL has been a missionary in Tibet for fifteen years with the Christian and Missionary Alliance.

THE REV. A. T. HOUGHTON, M.A., is the Superintendent of the Burma Mission of the Bible Churchmen's Missionary Society. He has been a missionary in Burma since 1924.

THE REV. R. C. DAS, M.A., himself a converted Hindu, carries on an interesting and important work in the Benares United City Mission.

DR. ELSIE DAVIES worked in Malaya with the Society for the Propagation of the Gospel from 1925-34.

REV. W. H. WISER, M.A., Ph.D., has worked in India with the Board of Foreign Missions of the Presbyterian Church in U.S.A., since 1915.

MISS MILDRED CABLE is one of the heroic 'Trio' who have so widely travelled in Central Asia, and whose books should be read by everyone interested in missions.

THE REV. A. MCLEISH, the Survey Editor of the World Dominion Press, has had many years' experience with the Church of Scotland as a missionary in India, and has recently returned from re-visiting that country.

THE REV. J. F. DETWEILER is the President of the Spanish-American Baptist Seminary at Los Angeles, California.

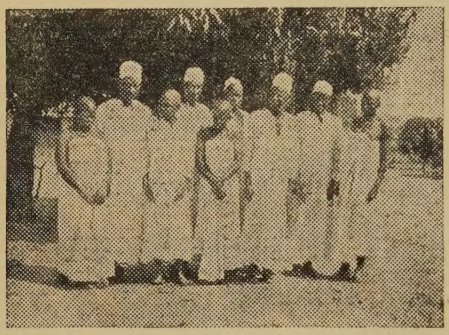
THE REV. MAURICE FRATER has had long experience as a missionary of the John G. Paton Mission in the New Hebrides.

THE REV. J. J. COOKSEY, who is on the staff of the World Dominion Press, has had thirty years' experience as a missionary in North Africa and is an authority on Islam.

THE REV. V. W. DYER, B.D., has worked with the American Baptist Foreign Mission Society in Burma since 1919, and has been a great leader in team evangelism.

THE REV. E. W. BURT, was a missionary in China (Baptist Missionary Society) for over forty years.

The whole Moravian Church is its own Missionary Society



LEPER CONVERTS, E.C. AFRICA

Let it be gratefully placed on record that out of the home members of the Moravian Church the proportion of those who labour in the Mission Fields is one in seventy-five as compared with one in five thousand in the Churches generally. The native members in the Mission Field outnumber the parent Church by three to one.

If you feel led to support this work, so greatly blessed by God for over two centuries, please send your gift to

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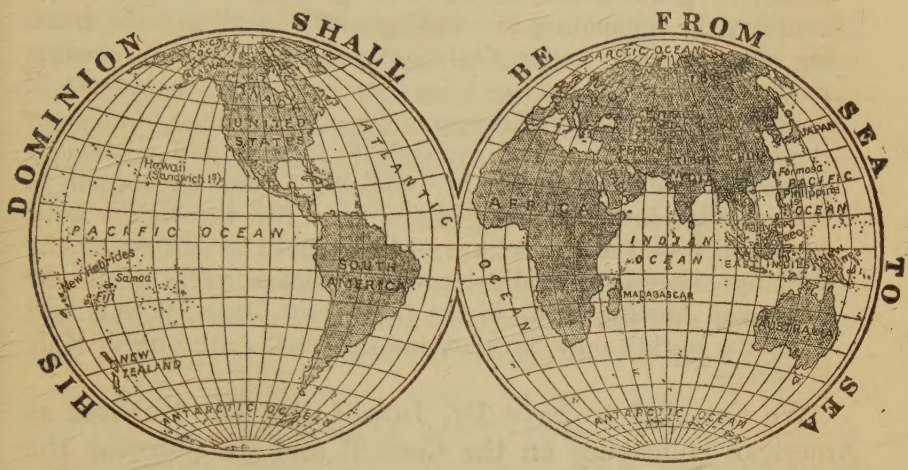

EDITORIAL

The American World Dominion Movement

WE have been delighted to have Dr. Zwemer with us in England. His presence has been an inspiration and a help to us, and to all with whom he has come into contact during his stay. The addresses which he gave at Keswick were among the best ever delivered from that historic platform.

The World Dominion Movement, thanks to the splendid and untiring work of Miss Constance J. Brandon, is widely known, and it has now become ' indigenous ' by its Articles of Incorporation in the United States. We are glad to have a strong Council in America, and Dr. Zwemer, who is its Chairman, has agreed to give a large part of his time to the Movement, so that we expect to see it becoming a still greater force. The evangelical basis of the Movement is secured in the Certificate of Incorporation, from which the following is extracted :—

' To promote the evangelization of the world through preaching and teaching the truths of evangelical Christianity as found in

the Scriptures of the Old and New Testaments; to advance the cause of world-wide missions through an extended information service and authoritative surveys of conditions in non-Christian lands; to promote the extension of gospel-centred missionary activity, the upbuilding of an indigenous church and the training of responsible native Christian leadership through existing missionary boards and agencies; to emphasize the ideals of apostolic Christianity and deepen interest in the cause of missions through Bible conferences, evangelistic services and missionary gatherings; also through the publication and circulation of books, magazines and other literature. The theological basis upon which said objectives are to be attained is that commonly held by evangelistic bodies; giving emphasis to belief in the Deity and Atoning Death of the Lord Jesus Christ, Who is held to be the world's only Saviour, and the Final Authority of Holy Scriptures.'

We are glad to have Dr. Downs and Dr. McNicol as American colleagues on the Council and we welcome the two books that have just come from their pens.[1]

American erudition, enterprise, knowledge of world affairs, sane outlook, and zeal for the extension of Christ's kingdom will make the Movement what it could not otherwise be.

For all the courtesy, kindness, consideration and hospitality which we have received in our many visits to the United States we again record our gratitude.

The World To-day

WE first introduced our readers to Alves Reis in the April, 1932, number of WORLD DOMINION, and we are glad now to publish from his pen a further article on 'Christ and the Crook.' The sub-title of the article, 'In the School of the Grace of God' is a striking one, seeing that he writes from prison in Portugal. When he concludes this contribution to our pages with a request

[1] *Heart of the Christian Faith, The*, by Francis Shunk Downs, D.D. Published by the American Tract Society, Seven West Forty-Fifth Street, New York. Price $1. 50.

Christian Evangel, The, by John McNicol, D.D. Published by the American Tract Society. Price $1. 50.

for prayer, we are reminded of an experience which we had in Shanghai over three years ago.

We were visiting the 'Door of Hope,' and were particularly interested in that section of it where young girls were finding a refuge from cruelty in what was practically slavery. *World Dominion* and the *Prayer Bulletin* were much used by those who carried on the work of the Institution and guided its prayer life. Simple talks on world need and world evangelization gave a fine background at prayer time. These girls had been told the story of Alves Reis, and had actually written to him and received a reply. After we had spoken to them they were asked to pray, and all of them (there must have been over a hundred present) knelt, while a wave of prayer, such as we have seldom heard, rose to heaven. It is interesting to think that Alves Reis owes much to these prayers.

We wonder whether it has ever struck our readers, as it has often impressed us, that one of the strongest of Christian evidences is the prayer for other people that characterizes every Christian assembly. Whenever there is war or unrest or suffering, or famine in any part of the world, Christians everywhere are moved to pray for peace, prosperity and relief. Regardless of distance, race or condition, soul touches soul in an unbreakable fraternal bond. Once in Japan we were speaking to lepers in a hall attached to a leprosarium, and we were interpreted by a blind Japanese Christian preacher. In thanking him afterwards we were much touched by a reference which he made to Matheson, the blind Scottish minister. Said he, 'Matheson's, "O Love! that wilt not let me go," is my favourite hymn.' Thus a Christian brotherhood, speaking the language of heaven, encircles the world. Such a fellowship, greatly strengthened, is the world's only hope.

It is to such a fellowship that Mr. Grubb refers in his topical article, 'The Modern State and Missions.' This article deals with a problem of the gravest importance in the world to-day. It is found in a very acute form in

Eastern Asia. A totalitarian State, which assumes that its authority is derived from a divine ancestry, is the greatest possible menace to human liberty and is now confronting Koreans and others with alternatives which must become the concern of the whole Christian world. These alternatives might be briefly set out thus, ' Shall we bow in the " house of Rimmon," reserving to ourselves the right to consider it as a gesture of respect, or shall we resist unto blood ? Shall we accept and act upon the assertion that to bow at a Shinto shrine is not an act of worship, but an expression of respect ? '

Korea is no longer ' The Land of the Morning Calm,' at least for Christians. The Japanese are trying to force assimilation by insistence upon the use of the Japanese language in the educational system, and, what for Christians is a very serious thing, by insistence upon worship at Shinto shrines. The reticence which has been observed in this delicate situation cannot be much longer continued. Things are happening in Korea which will, in the long run, reflect upon Japan's wisdom and, if continued, discredit any claim she may make to a humane civilization. Interference with conscientious convictions breeds unending strife, and it is a pity that Japan should create for herself avoidable difficulties in these days of Far Eastern conflict.

The conflagration in the Far East raises problems of great complexity. Mongols, Manchus, Chinese, Koreans and Japanese are directly, and the rest of the world directly or indirectly, affected. Conquest, as *The Times* says, means destruction, but too much destruction will make the conquest fruitless. 'The collapse of a central authority in China would double the invader's difficulties and halve the victor's rewards,' and intervention by the U.S.S.R. is a very possible complication.

In the light of present happenings, it is interesting to record that some Christian Japanese and Chinese met together early in this year and set an example of how international problems should be solved. A ' Retreat ' was held which gave opportunity for a frank exchange of views on the

problems that the Church is facing in both countries. The North China situation, the Inner Mongolia question, the traffic in narcotics, and the smuggling of merchandise into China through North China were vital questions discussed. Japan's population problem, scarcity of food supplies, and lack of natural resources were also fully considered. The Chinese delegates pressed for an answer as to the inner meaning and scope of Japan's much reiterated economic 'life-line.' How far is it intended that this life-line ' shall penetrate the Asiatic continent ? The Japanese delegates found difficulty in returning an answer, and were told that until this point is made clear China will remain restive, suspicious and apprehensive. It was, however, agreed that a clear-cut policy, that will advance the prosperity and advancement of both nations, should prevail. The need was stressed of both nations striving to understand each other's problems, to avoid movements which arouse hostile agitation, and to guide the sentiments and attitudes of the two peoples into right channels.

Seven measures were agreed upon, whereby better relations might be established, these measures to be realized by active co-operation by the two National Christian Councils and the Christians of the two nations.

A problem of crucial importance in the world to-day is discussed in the article entitled, ' A New Social and Economic Order.' Modern progress is making its impact upon the age-long village systems in India. It can bring to India a fuller and healthier life, but how can it do so with the least amount of disturbance ?

When *World Dominion* first appeared, we said :

> ' The great objective of the magazine is world survey with a view to world evangelization and the creation of indigenous chnrches. In the pursuit of this objective *World Dominion* touches every phase of life, and its readers will be brought into touch with the inner situation in the various countries of the world.'

We are trying to live up to this promise.

Christ and the Crook

In the School of the Grace of God

ALVES REIS.

In the introductory paragraphs the writer sums up the story of his conversion as told in WORLD DOMINION, April 1932 and July 1934.

BROUGHT up without Christian teaching, without knowledge of the Bible and in ignorance of the living witness of men and women to the 'Word of God, quick and powerful,' the course I steered in life was that of an ethical materialist relying on his own devil-controlled cleverness and will power. It was my own indomitable determination, schooled in the theory that 'where there's a will there's a way,' which convinced me that I could realize the unrestrained ambitions stimulated by my initial successes.

At twenty-one years of age, when most lads are only just launching out, I was already managing the Angola Railways (Portuguese West Africa) and a few months later I was promoted to the post of Inspector of Public Works, the highest technical post the colony had then to offer. The reader may judge how my vanity was stirred by such rapid advancement. I wanted more and still more, and whenever the lust of wealth and worldly ambition are given place in the heart they brook no rivals. Along with baser ambitions, I nourished the ardent desire to promote on a vast scale the development and colonization of the rich territory of Angola, and, very soon after I had launched into trade and finance, lacking the necessary capital, I was tempted by force of circumstances to avail myself of shady expedients. During five years, and it was the period of post-War commercial madness, I built up my credit and widened my business horizon, successfully covering up the 'feet of clay' on which I was standing, while making widely known the patriotism inspiring my schemes, which met with widespread approval.

'Bread of deceit is sweet to a man; but afterwards his mouth shall be filled with gravel,' and indeed I tasted

the gravel on the 5th July, 1924, when I was unexpectedly arrested on the charge of having embezzled £20,000 from the coffers of the Royal Trans-African Railway Company (Ambaca), of which I was Chairman, and further, of having swindled the same company, by negotiating in their name a cheque on New York without cover, for $5,000. The charge was wholly justified, but many of my friends refused to believe me capable of such dishonesty, so, what with my apparently creditable past, the testimony of friends in influential positions and my own brazen assurance, I was able to *prove* the charge in part unfounded, and at the end of August I was released on bail, with only the matter of the cheque on New York still hanging over me.

How was I to make a fresh start in business and financial life after so severe a shock, which had well-nigh rendered me bankrupt? During my time in gaol I never once contemplated the possibility of defeat. I availed myself of my enforced leisure to give thought to the notorious German issues of marks, and there came to me the idea of producing bogus issues of Bank of Portugal notes, the currency of Portugal, Madeira and the Azores.

It did not take me long to materialize the plan I had conceived while in prison. In December of that same year I traded on the good faith of the Bank of Portugal's printers, the well-known London firm, Messrs. Waterlow and Sons, Limited. By means of forged contracts and the employment of middlemen who believed in their genuineness, I was able, without ever having myself visited Messrs. Waterlow, to obtain from them Bank of Portugal notes to the value of approximately £3,000,000! Being well acquainted with the Portuguese markets, and availing myself of the services of friends who were entirely innocent of knowledge of my fraud, I placed in circulation in the course of 1935, about £860,000.

I founded the *Banco Angola e Metropole*; I financed a number of companies; I approached the Government of Angola with a scheme for the colonization of the salubrious central tableland of that colony; and I concluded with the then High Commissioner a contract for the building of an

important railway line. The widespread ramifications of my fraud are almost incredible. I committed forgery at tremendous risk, and with my bogus issue I was obtaining sound sterling currency only to hand it over to various trading concerns and to Government itself, in the form of railway construction.

When all seemed going well, when I appeared to have within my grasp the means of realizing my grandiose projects, when I was even bidding fair to gain control of the Bank of Portugal through my extensive purchases of its shares, one of the leading Lisbon papers started an energetic and persevering campaign, accusing me of manipulating German capital with sinister motives. Though the hunt started on the wrong scent, my audacious fraud came to light incidentally, and, on the 6th December, 1925, I found myself once more in gaol.

Was I going to confess my crimes? Rather would I have died than own to what must cast a slur on my name, so I put up a stiff fight, prepared to spend on it every penny I possessed. No one can picture my anguish when, at last, abandoned by all, I realized that I had been cornered and that I was at the end of my resources. I still refused to own that I was beaten. To avenge myself at least I would dress falsehood in the guise of truth, I would even go the length of accusing innocent persons, of involving in my toils various men of prominence in politics and finance. As a last resource, I decided to commit suicide, and I took poison which I had concealed on my person when arrested. Though I very nearly succumbed, my strong constitution asserted itself and I recovered slowly; my sight, however, has been affected ever since.

I availed myself of every loophole in the law, and was able to have my trial successively postponed. Thus, in August, 1929, I was still only undergoing 'preventive imprisonment' awaiting trial, and so I was allowed considerable liberty within the prison walls. One of my fellow-prisoners sought to convince me that the Bible was the Word of God. I scoffed at the authenticity, let alone the inspiration of the Scriptures, and I set to work to study

the Bible my friend lent me, assured in my vanity that I should have scant difficulty in discovering internal evidence that the Book was one of the greatest frauds.

For about three months I made a study of the Bible. Having commenced in an avowedly critical spirit, the surprising result was that I arrived at the conclusion that the Christ of the New Testament is the ' Star out of Jacob,' the Saviour, the promise of whose coming runs through the Old Testament from beginning to end. I was particularly impressed by the prophetic books, from Isaiah to Malachi, but I struggled against the suggestion that I must acknowledge the Deity of Christ. As an ethical materialist I relied on reason for guidance, but were I to become a Christian, I must surrender my own will to the will of God as made known in the Scriptures.

Only on the 5th March, 1930, did the Lord Jesus Christ, the Power of God, finally overcome the perversity of my heart. I wrote to a priest, a personal friend, and requested him to come and hear my confession. On the 3rd May, 1930, I was received into the Church of Rome, and for the first time in my life I partook of Holy Communion. On the 6th of that same month my trial began. There were eight of us in the dock, including my poor wife, while another was judged by default. All were innocent, myself excepted. Fearing that my courage might fail me at the last, I prayed continuously, and God heard and answered my prayers. I addressed the court for five hours, supplying all the evidence required to prove my crime and to ensure my being condemned to the maximum penalty of the law. Thus was I enabled to serve God and to overcome the promptings of the flesh.

At the twenty-sixth sitting of the court, at 1.0 a.m., the sentence was delivered. I had taken all the blame and had done my utmost to make amends to those persons whom I had previously falsely accused, but I did not succeed in convincing the court of their innocence. Even my unfortunate wife, who had been arrested on suspicion, was sentenced to have entered on a crime sheet the period of imprisonment she had already undergone while awaiting trial.

Crushed by the horror of having been the cause of the unjust imprisonment of innocent persons, I returned to the penitentiary where I am serving my sentence. Only God could assuage my grief, so I recommenced my study of the Bible, I also made confession and communicated regularly, and in the solitude of my cell I did penance, but Satan 'buffeted' me more and more. My study of the Scriptures led me to realize that justification is by faith, and as this truth dawned upon me a measure of peace came to my troubled heart. God heard my prayers and my spiritual outlook grew brighter. One day I received by post a number of tracts, sent by an acquaintance of my childhood[1], who, having read of my confession in court, had felt impelled to send them to me. These tracts were the means of bringing me into touch with people of mature Christian experience, and I was confirmed in what the Holy Spirit had taught me by means of the Scriptures in the hours of fire and tribulation through which, as regards human sympathy and aid, I had passed alone. Thank God I now possess that 'peace that passeth all understanding,' and am filled with 'joy in the Lord.'

* * * *

More than seven years have slipped by since God granted me the grace to accept His Christ as my personal Saviour, and, through His loving kindness, I have increased in the knowledge of the risen Head of the new creation, the Lord of lords, the loving Guide who has held my hand in times of stress and difficulty, filling me with comfort and confidence, delivering me from the power of the enemy and teaching me to worship Him in spirit and in truth.

Only those who live in daily communion with the Lord can comprehend the ardent desire of the true believer to attract souls to Christ; but, it seems to me, this yearning is intensified when one lives, as I do, amid such as are great sinners.

In Portugal, thank God, there is not, generally speaking,

[1] It is interesting to note that this 'friend in need' is the grandson of the lady who was indirectly the means of initiating the evangelical work in the prisons of Portugal which God has so richly blessed in recent years.

among convicts that spirit of violence and suppressed revolt which, according to report, is prevalent in the prisons of some lands. In the penitentiaries convicts are not chained or handcuffed ; they labour together in the workshops, making use of every description of tool such as could easily be used as weapons, often under the surveillance of but a single warder, yet very seldom do any of them give serious trouble. Most of them hate the prison rules and regulations, and they nurture ill-will against everybody and everything in any way connected with their imprisonment, but they refrain from misbehaving for fear of bringing severer penalties on themselves. This accounts for the Portuguese prison régime being milder than that of other countries, and convicts who, like myself, have come to realize by the grace of God that they are being justly punished for the debt they have contracted to society, and conduct themselves accordingly, are often treated with quite Christian benevolence.

Our prison system has in view the reform of the criminal and his restoration to family life so that he may yet become a useful member of society. Such wholesome principles act as a stimulus to evangelical work in the prisons, but favourable circumstances cannot by themselves transform character, especially in the case of hardened criminals in the clutches of the law. If penal restraint, regular work and personal effort could produce a change of heart, then the fall of man and his salvation through our Lord Jesus Christ would be mere idle speculations in the realm of mythology. I know of no method of human regeneration by material means, but I am to myself a most convincing proof of what Christ can accomplish. Science, religion, morality, all are powerless to regenerate man : the only power which can radically transform him is faith in Christ Jesus, the ' faith which worketh by love.'

In all organized society it is imperative that offenders shall suffer the just punishment of their misdeeds, but unless the convict is won by the Gospel and thus becomes possessed of the power of God, I am sure that no prison régime, however salutary, will ever really change him.

Prison life cows a man, curbing his freedom and cutting him off from social life. It demonstrates to him the rigour of the law by subjecting him to penal discipline, thus tending to develop in him bitterness and hatred. It may change him to some extent, but it can never regenerate him. Hence the necessity for intensifying the Lord's work in our gaols; but there is in Portugal a great shortage of Christian workers, and as a large percentage of the convicts can barely read, they cannot easily be reached by means of literature. Those who are wholly illiterate are obliged to attend the prison elementary school, but, as a rule, they do not acquire sufficient education to enable them to read fluently or to grasp the meaning of many words. The result is that they often misunderstand what they read and arrive at the most extraordinary conclusions. This is markedly so where Christian ethics are concerned.

Owing to a modification in the prison régime the period of solitary confinement was shortened, and I was able the sooner to converse with some of my companions in misfortune, especially with some who are interested in the Gospel. There are not very many who have been truly converted, and even among those who know the Saviour there is a great lack of knowledge of the Bible. Roman Catholic propaganda has imbued many with the impression that Protestants have for their slogan, 'Sin at will, since Christ will forgive thee.' Thank God, I have been able to bear witness to many Roman Catholic friends and acquaintances that every true Christian is in perpetual conflict with sin, and that such an accusation could only be put forward by persons given to making rash, unfounded assertions, either from malice or in ignorance. However, this supposed Protestant slogan has proved a means of attracting some who have subsequently become truly interested in the Gospel. In converted men, I have observed how the enemy has availed himself of it to produce confusion between salvation and sanctification.

There are three brethren in Christ in whom, with great joy, I have observed a yearning for sanctification, earnest

desire to walk in the path He trod, and true sorrow that they are not yet free from the power of sin. One of these three was liberated quite recently. He was a backslider. Some thirty years ago he regularly attended an evangelical place of worship, professed conversion and even assisted in evangelical work. As a decorative artist he began to accept work in churches, specializing in the 'restoration of saints.' Through thus serving idolatry, he fell away from the Lord, until finally, two years ago, he landed in gaol. He was then up in arms against everything connected with Christianity. He wrote to me, seeking a favour, but he seized the opportunity to give vent to his ill-will against all Christians, as, said he, 'they never carry out the Gospel in love, not one Portuguese believer being possessed of the "faith that worketh by love."' God graciously permitted me to point out to him that he was blinded by sin, yet for months he continued sceptical, hardened and rebellious. I prayed for him and solicited on his behalf the prayers of others interested in work among the convicts. In the end, he repented and grew cheerful, strengthened by the 'grace which is in Christ.' The blessing extended to his family, and their spiritual and temporal needs were met, in part at least, by the Christian love he had denied. I believe that he is sincere in his desire henceforth to tread the narrow way, although I cannot say how far he is freed from the power of sin.

My experience is that, in a prison like this, the most fruitful work is not mass evangelization by means of services, but rather that which can be done through individual contacts. The prison missionary will reap the best results by seeking to lead men, one by one, to Christ, studying the character of each individual, pointing out to him in a loving spirit that God knows him and how useless it is for him to make a hypocritical show of sanctimoniousness. Working on these lines the Lord's servant will be most likely to become the friend and confidant of the poor sinner, who, in the solitude of his cell, is a prey to the vilest temptations. He can then point out to him the opportunity to turn to the Lord Jesus Christ in his

trouble and find in Him the salvation of his soul, an opportunity which never presented itself to him in the world, which he still hankers after, but which will scorn him and turn him adrift when he returns to it from a prison.

It is from my own experience that I judge of the tremendous struggles many a convict has in the solitude of his cell, and I can well understand how Satan uses such experiences to harden the poor fellows who have no spiritual resources on which to draw. God knows I do not belittle the power of His Word—I owe to it alone my own enlightenment and I daily prove its efficacy in enabling me to 'crucify the flesh with its affections and lusts,' while, through it I 'put on the Lord Jesus Christ,' and, clothed in the 'armour of God,' I am strengthened for the fight against the powers of darkness—but one must be able to read it aright. The first step for the sinner is to seek Jesus Christ Himself, whose grace and power alone can transform the human heart.

In most cases, the convict, hating human laws and justice, can always put forward a plausible excuse for his crime until such time as he awakes to his true condition as a sinner before God. However, he respects anyone who is not taken in by his attempts at deception, and if he is spoken to lovingly, as by a father chiding his son, he is usually touched by a language to which he is not accustomed, the speech of the grace of God in Christ, and will be grateful for any kindness he may be shown. Visits from Christian workers are appreciated, but if these take place only at long intervals the convict will often take offence, thinking that the length of time between the visits indicates lack of real interest in him ; and, in those long weeks between, Satan does not slacken his evil work.

One missionary devoting himself to this penitentiary alone is insufficient to carry on the work to the best advantage, for there is only one hour of the day when the men can be visited on week-days, while on Sundays all Christian workers are busy in other parts of the harvest field. In this prison the only means that is permitted by the authorities to Evangelicals of ministering to the convicts

(apart from literature) is that of personal visits, but, as I have already stated, in my opinion that is the most effective means.

It is a pity that the convict who, though not yet converted, is interested in the Gospel, must spend his Sundays without spiritual help, shut up in his cell for thirty hours at a stretch, open to the assault of evil thoughts, cursing his fellow-men and blaspheming against God. I think it would be advantageous if there were an organization, recognized by the authorities and co-ordinating work among convicts, instead of merely individual workers. I know little or nothing of the methods of evangelization employed abroad. I do know, thank God, that the Gospel must be proclaimed by man to man, but, it seems to me there should be co-ordination of effort in accordance with circumstances.

Christian literature, of which the distribution is permitted in this gaol, partly meets the needs I have mentioned, but only partly and only in so far as those able to read for themselves are concerned. As the convicts are locked in their cells when not at work they cannot read to each other. For the last three years I have been privileged to help Mr. George Howes (whom I consider as my beloved ' father in the Faith,' and who is the largest publisher of tracts in Portugal) in the revision of tracts, both for evangelistic work and for the edification of believers. I have been greatly blessed in this work, marvelling that the Lord should deign to entrust it to one so unworthy. When I recall that in Angola, both as a Government official and when engaged in business, I did all I could to hinder the work of foreign evangelical missionaries, I bow in adoring wonder before ' Jesus Christ, the same yesterday, and to-day and for ever.'

A paper or magazine, published at least once a month, would be a great help. For the last ten years or so a little paper, *O Caminho* (' The Way ') has been distributed free in the gaols and is well known. To it I have latterly been devoting all the assistance I can give, and I am praying earnestly that, if it be God's will, it may become possible for this paper to be published at regular monthly

intervals. From August to January last the means for this were forthcoming, but now again, owing to lack of funds, the paper is appearing only at irregular intervals.

May I venture to request, for the work in the gaols of Portugal, the prayers of all who are interested in the evangelization of convicts, and that God may raise up more workers for this harvest field and supply all that is needed in order that 'the Word of the Lord may have free course, and be glorified.' Let us pray, too, that for all believing convicts this human hell may become a blessed school of grace.

Christ is the mystery of God, and, while I can never forget the result of my sin as seen in the Cross, here in this prison, for me a true school of grace, I have been initiated into the mystery of 'Christ in me,' I have experienced His great love, not only as my Saviour but also as my Guide. He leads me in His way, strengthens me in the struggle against my own weakness, giving me joy in adversity, inspiring me with the ardent desire to shine with His light, by these means delivering me from the power of sin, while permitting me to realize the evil in my own nature: all this, in order that, by His great love, He may draw me into ever closer communion with Himself, whether through His Word or by meditation and prayer. I daily feel that, without Christ, my life to-day would be worse than the life of the mad worshipper of Mammon of my Angola days, the unscrupulous crook and liar who stuck at nothing in carrying out his own will.

To His love alone do I owe my 'newness of life,' and our Lord's talk to Simon the pharisee explains why it is now my most earnest desire to love Him more and more, to honour and glorify Him. I am one of those who 'owed much' and to whom 'much has been forgiven': that, assuredly, is why my heart is aglow with the love of Christ. It was response to His love alone which impelled me, seven years ago, to make public confession of my crimes and to desire to make good their losses and sufferings to all my victims. I do not cease to pray for this, with the inward assurance that, sooner or later, even if they do not

recognize it, each will be granted by the Lord compensation ' exceeding abundant, above all I ask or think.' What a comfort it is to be able thus to wait on the Lord!

The possession of an exceptionally strong will was for long one of my worst stumbling-blocks, although I did not suspect it. How often, in my eagerness to overcome temptation, I sought to learn in books how to bring my unruly will into subjection, but all to no purpose. Probably the assertion that ' You sin because you want to sin ' is to be attributed to someone who was never hardened by sin prior to his conversion, who never experienced the tremendous power of sin against which the great sinner has to struggle. Although the seventh chapter of the Epistle to the Romans so vividly describes the titanic fight between the spirit and the flesh, it seems to me, from what I read, that the experience of many devoted servants of the Lord is proof that sanctification was, for them, the almost immediate result of conversion. Far be it from me to cast doubt on this ; perhaps I am an exception, and for that very reason my personal experience may be of interest to some who, never having been great sinners, have not had practical experience of how one may sin *against one's will.*

If my will was productive of so much evil in the service of the enemy, why should it not enable me to do what is right in the service of God ? Thus was I scourged day and night by that assertion, ' You sin because you want to sin.' I am still horror-struck (I do not exaggerate) when I recall my struggles and defeats. His Word assured me of ' the power of Christ,' and tried servants of God confirmed that the victory could be won, yet, *against my will,* I continued to sin, and, burdened with shame and sorrow, I refrained from confessing my sins to my brethren. I used to question them as to their own experiences, but as none of them had been crooks and habitual liars, I felt that I was alone in my sin. God knows how eagerly I scanned His Word and gave myself to meditation and prayer, but, ever against my will, I would find myself being untruthful in the course of the most trivial conversation, and, when shut in my cell, I was often a prey to the vilest thoughts.

In July, 1931, when reading a tract I still consider unwarrantably intolerant, I became enraged at the narrow-minded attitude towards smoking displayed by the author, a devoted Portuguese Christian worker who is now a great friend of mine. I was piqued, and I wrote to the publisher, expressing my hearty disagreement with such an unjustifiable attack on tobacco. I was an inveterate smoker, and it had never occurred to me to ask the Lord to break me of the vice. I knew that outstanding witnesses to the power and grace of God, both in the past and to-day, have been or are smokers.

Two days slipped by, and on the evening of the third day, as I was about to light a cigarette, I was suddenly startled by the conviction that I ought not to light it. I was not yet in the habit of yielding obedience to the voice of the Spirit, but I put away my cigarette and prayed. Still in doubt, I repeatedly tried to smoke, but a voice within me seemed to say, ' Don't,' and, though I longed for a cigarette, I refrained. At last, after three days of conflict, I had to admit to myself that the power of the temptation was stronger than my will. Worn out, I fell on my knees and prayed, ' I can do no more, Lord, but in Thy Word Thou hast promised a way of escape from temptation ; deliver me, Lord !' And, wonderful to relate, once I gave up the struggle, ceasing to rely on my own will, I lost the desire to smoke. This blessed experience opened my eyes to the truth that the secret of victory lies, not in my own will power, but solely in the power and grace that is in Christ.

From that time onwards my spiritual growth became more rapid, and as, step by step, I have climbed Jacob's ladder, I have become increasingly conscious of my own imperfections, but I am no longer afraid. Faith assured me that there was all power in ' Christ in me.' I had but to surrender myself trustfully to Him, to give up entirely the desire to overcome by my own will power, acknowledging that it was of no avail, but rather served to stiffen the temptation. On such days as I have failed to take sufficient spiritual nourishment, my ' old man ' has promptly

asserted himself, and has got the upper hand. For me, even an hour, let alone only a few hurried moments, of communion with God is not enough, but the Lord has granted me the boon of being free, in my present circumstances, to spend hours daily in the study of His Word, in meditation and, especially, in prayer, until I feel satisfied. Then, too, it is my privilege to engage in much intercession at ' the throne of grace ' on behalf of others. Both my wicked past and my experience as a believer have demonstrated that my own will can only be productive of evil. Assuredly, I have had the desire to do what is right, ever since the blessed day of my conversion, and my public confession is proof positive of the wonderful grace of God, but this desire is in no wise due to my own will, but is entirely the work of Christ in my heart. There are those who teach that it may be inferred from the exhortation of St. Paul to the Philippians to ' work out ' their own salvation, that sanctification results from the believer's effort. I do not venture dogmatically to dispute this teaching. I can only state that, in my case, this line of action produced negative results. My experience has proved that, for me at least, ' working out ' my salvation must not be sought through my own will-power, but is dependent on the exercise of unbroken communion with my Lord. By this means alone can my own pernicious will be neutralized, in order that I may become more completely ' panoplied in Christ,' and that Christ may live in me in all His fullness, so that I may do His will and not my own, which can only do the devil's work.

I believe, and, God willing, my experience will confirm the belief, that, about a year ago, I passed to an upper form in the school of grace, where I continue to learn what I need to be taught, in order that I may be ' cleansed from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.', ' being confident of this very thing, that He which hath begun a good work in me will perform it until the day of Jesus Christ.' Friends, pray for me and for my family !

The Modern State and Missions

KENNETH G. GRUBB.

IT has become a commonplace to speak of the modern age as one of transition. All over the world, old institutions and habits are dying, new ideas are working like a leaven among masses of people who are quite unequipped to test their worth. The full meaning and direction of these changes are still hidden from us: what seems certain is that the paths trodden by the footsteps of ages are being broken up, and 'like an unsubstantial pageant faded' the old life is passing away. Some of the assumptions and beliefs from which the missionary enterprise has derived its inspiration are being questioned by many, even by those who may be its keen supporters on other grounds. Mankind is no longer able to remain within the fabric of habit laboriously built up. Into the East and Africa, thousands of new ideas are pouring, bringing with them a train of new desires and new sensations. The fire has been kindled and the dry wood is burning fiercely in the wind.

It is clear that the spirit of secularism is in itself a foe to the work of missions; this has been recognized for a long time. Secularism is a misleading term. It does not depend on a body of thought which pretends to explain the nature of the universe and of human life: it owes nothing to the philosophers as do materialism and idealism. As a term it simply covers the widespread indifference of the modern mind to the things of the spirit. This usually implies the want of a reverent attitude to life, and this tendency is further encouraged by ignoring the values which a religious appreciation of life must inescapably include. The threat of secularism to missions is, therefore, one of lassitude; it represents a negative attitude rather than a positive opposition.

It is quite different with the menace that is implicit in some of the most popular ideas as to the nature of the State. The modern nationalist State is the possessor of a mission, and the question immediately arises whether that

mission is compatible with the world-mission of Christianity. An example will suffice to establish the importance of this issue in the case of Japan. The champions of Japanese nationalism are ardent in the propagation of the creed that Japan is the possessor of a ' divine mission ' to establish a moral supremacy over all her immediate neighbours, if not, as the more advanced exponents of the doctrine contend, over the whole world. ' Only the realization that the one and absolute sovereignty is vested in Heaven, and that, on behalf of Heaven, a certain nation shall be entrusted with the performance of this sovereignty for the benefit of all mankind, can pave the way to final world-peace and international co-operation.'[1]

The implications for missions of this position may not be clear, but they can be readily appreciated. A nation which adopts such an attitude is not going to tolerate any current of opinion which, by its wide liberalism or broad internationalism, is likely to tone down this cult of a ' divine ' aggrandisement. The difficulties in which Christian missionaries have been placed in Korea and Manchukuo forcibly illustrate this. If it were convenient to discuss these here, it would be hard to avoid the conclusion that they amount to systematic persecution, arising fundamentally from the fact that no mission can ultimately be tolerated which is not a mission of State aggrandisement. The much-discussed ' Shrine question ' is another illustration of the same problem. If the teachers of Christian schools are asked to do obeisance at a Shinto shrine what is the meaning of this act ? Is it an act of national respect, such as the salute of a flag, or of personal worship, such as the adoration of an idol ? Christian missions are themselves divided on the issue : some feel that rather than do obeisance Christian schools should be closed ; others can see no surrender of essential loyalties in an act of national respect.

Clear thinking and the prayer of Christian people must be concentrated on these points. It is evident that the State will, whenever possible, choose as the spear-head

[1] Chikao Fujisawa. Quoted in *Fortnightly Review*, January, 1936, p.81.

of its advance some point on which it may hope to divide Christian forces. No statesman will deliberately provoke antagonism if he can avoid it ; he will achieve his ends quietly. The difficult question is, therefore, what are the essential practices, doctrines and loyalties which must at all costs be preserved ? When anti-religious activity was greater in Mexico than it is to-day this was one of the vital questions for Evangelicals. At what point should they turn round and say, ' This we can do, but not that ' ? It is by no means so easy to answer this question as those living in the sheltered and liberal Anglo-Saxon countries might suppose.

When the forces which move mankind are ranged on opposite and fairly well-defined sides, as they are to-day, every action acquires a symbolical significance. Recently, in Barcelona, an evangelical church was burnt because in it was found an old picture of Alfonso XIII. It had not been exhibited since the Republic ; it had been stowed away and no one had thought anything further of it. But when the tension became acute, and it was suddenly discovered, no one paused to ask for explanations. It was held to be symbolical (which, in fact, it was not) of a treacherous and monarchist attitude. It is quite wrong, therefore, to assume that very small incidents have no significance when the Church (as represented by its missions) and the State hold opposite views of any situation. Carlyle has reminded us that incomparably the greatest possessions of man are his symbols. This is certainly true in times of stress and conflict. A flag in itself is worth nothing, but no one is going to lower it in the day of battle : to do so is to acknowledge defeat.

To the Christian faith as expressed in its own symbols, and further asserted in its refusal to accept those of other systems, nationalism has offered a rival religion. This is based on the myth of the super-State, which is the incarnation of world-reason and is greater than all the individuals and associations which compose it. The *Myth of the Twentieth Century* by Rosenberg (Chief of Cultural Education in the National-Socialist State) has had an enormous

circulation and has sometimes been called the Bible of National Socialism, although it does not claim to be an official exposition of it. In the 'positive' Christianity offered by Rosenberg, pantheism, mysticism and Nordic tradition are the main elements opposed to the Christianity of 'Jewish-Syrian-Etruscan origin.' Thus the modern State creates its own myth[1] and its own culture which is destined by its creators to occupy that place in the human consciousness which Christians have reserved for God alone. Where the Church is faced with this menace in the Christian countries of the West, it has only with difficulty, as in Germany, maintained its ground. We may, therefore, readily estimate the grave threat that can be brought by excessive nationalism against the comparatively small and defenceless communities of the mission field.

This relapse into militant paganism has been vividly illustrated in the glorification of intolerance, violence and bloodshed, vices which are increasingly presented to the younger generation, not as crimes to be condemned, but as splendid manifestations of national heroism. It is this cult of violence which is the principal feature which excessive nationalism holds in common with communism, its bitterest enemy, a significant point of similarity. 'The Fascist State,' remarks Mussolini in his fundamental article in the *Enciclopedia Italiana*, 'is will to power and domination. The Roman tradition becomes herewith an idea of might. In the Fascist doctrine the Imperium is not only a territorial, military and mercantile expression, but it is a spiritual and moral idea.' Pursuant to this basic idea of intolerance we find that in Eritrea Protestant missions have been virtually suppressed, and in Tripoli the only mission-station has been closed. Japanese policy in Korea and Manchukuo, as we have seen, has already been accompanied by intolerance. To many students the proceedings of the Mexican State against the Roman Catholic Church have been unnecessarily intolerant. The

[1] The word 'myth' in this connection does not denote something fabulous or untrue, but a positive scheme.

nationalism of Portugal has found expression in many acts of religious intolerance.

It is worth drawing attention to the fact that this cult of intolerance, in so far as small minority Christian churches in mission fields are concerned, has not always proved necessary. A more prudent, more legitimate but equally nationalistic course has been the exclusion of foreign missionaries. This is generally brought about, not by a dramatic decree of banishment, but by the refusal of documents or passports to missionaries who seek to enter or re-enter a colony or State. Thus the local church in the days of its infancy, is deprived of missionary support and fellowship. This was the way by which the church in Eritrea was weakened until the final deportation of the remaining Swedish missionaries. Venezuela, Costa Rica, Guatemala and other Latin American republics are virtually closed to-day to new missions or missionaries, and a similar tendency is perceptible in Ecuador and Colombia. A medical missionary was recently deterred from returning to one of the Portuguese African colonies. It may well be that these events, as in Mexico, will stimulate the zeal of the indigenous church, but emphasis on the indigenous church must at no time be allowed to supplant the emphasis on the Church of Christ as a supra-national fellowship.

Thus for the modern mission, while there are vastly increased facilities for communication, there is a decreased communicability. It is not possible to envisage a free world, where, without undue delay at frontiers or unnecessary restrictions upon movement, the missionary can enter a country and carry on his activities. The trend of modern ideas about the State, the prevalent misunderstandings as to the nature of man, which subordinates him to the institution, and the absence of a full appreciation of the proper purpose and use of freedom, have gravely affected the outlook and methods of missions in the modern world. The missionary cannot evangelize Moslems in Turkey ; his status is uncertain, even in parts of pagan Africa and sections of the Far East he is faced with an extremely delicate situation ; and in Latin America there

are countries where his movements are hampered. These conditions will not necessarily last : but the combined prayer, thought, and action of the whole Church will be needed in order to meet them. While they do last, the prospects of the individual missionary and of the mission must be reviewed in their light.

In the conflict between Tribalism and Christianity, the moral education of the young holds a central place and, as missions are deeply concerned with education, it affects them closely. It has been realized that whoever retains possession of this point will be the ultimate winner of the battle, and will hold the key of the future. It has often been the educational activities of missions that have aroused the hostility of the State. The ' Shrine question ' is very largely one that affects the Christian school. In the three-cornered and complex controversy in the Belgian Congo to which the Government, Roman Catholic missions, and Protestant missions were parties, the educational question occupied the centre of the picture. In large parts of the world where Christian missions are active, it not only has not been solved, but is only to-day assuming a place of first importance.

How can this menace to the expansion of Christianity be met ? We must first of all remember that the forces of the modern, highly organized State are so powerful that it is unlikely that they can be met by individual action. A closely knit, spiritual and supra-national fellowship, founded on the Rock, Christ Jesus, and continually inspired by His Spirit, uniting in invisible bonds men of all colours and one faith, will alone be sufficient to meet it. At the same time, a church that depends excessively on foreign missionaries and foreign money is exceptionally vulnerable. The indigenous development of the church, and the church as a supra-national fellowship, are, therefore, ideas that must develop side by side. In the adjustment and tension between them the true nature of the church will become increasingly apparent.

As Christians we must clearly understand, fully accept, and unreservedly dedicate ourselves to, the great task

of world evangelization. We cannot afford to fall below the standard of enthusiasm which the neo-pagan State-encouraged cults of to-day have produced. The paganism of Gallio and Pliny was of a Laodicean temper, but that of to-day is distinguished by an ardour which would have been thoroughly distasteful to Marcus Aurelius or Edward Gibbon. We must be ready to stand with our brethren in other lands, and support them constantly by prayer and sacrifice. A pinch of incense on the altar of Cæsar may seem a small thing to worry about, until it is clear that its smoke will obscure the vision of God.

The President of Columbia University says that Communism of Russia, Nazi Socialism, and the Fascism of Italy have this in common: they lead straight to the suicide of civilization.

Expert Friendship

Mr. Ekvall, who contributes the following article, has penetrated far into Eastern Tibet. Evangelism has been defined as 'expert friendship,' and Mr. Ekvall has given us an example of this. We might alter the words of an old hymn and sing:

For love is right since God is love,
And love the day must win.

Mr. Ekvall's article suggests the old question, is the medical missionary justified in looking upon physical healing as an end in itself? The answer is yes and no! Love cannot stop short with the healing of the body when the soul is sick.

This is what one felt in one's own medical missionary work. When one saw the unmistakable gleam of gratitude in the eyes of a patient whose pain had been assuaged, one instinctively felt, as a joyful old Christian put it, 'When a man has got the best thing in the world, he naturally wants to let other people know about it.'

An interview between Dr. John R. Mott and Mahatma Gandhi has recently been recorded in which Mr. Gandhi said to Dr. Mott, 'You must not make conversion the price of your service to the "Untouchables".' But the Christian feels that the greatest service he can render to the 'Untouchable' is to bring him to Christ.

A Young Tibetan Brave

Robert B. Ekvall.

The high tableland of Tibet occupies the heart of the continent of Asia, midway between China and India. From the side of India it is a 'closed' land to missions, but from the side of China the situation is more promising. Various missions work on the Kansu- and Szechwan-Tibetan borders, including the China Inland Mission and the Christian and Missionary Alliance : Mr. Ekvall belongs to the latter, which has been at work in this region for over forty years and has seen much blessing.

TZE-PA-SGYAB lived to the full, and thought little of the future. For a Tibetan he was singularly irreligious, scarcely ever muttering his prayers, but busy with the concerns of a young brave in one of the wilder clans of the forest country. If there was a raid, he was in it, often as leader ; if there was danger, he met it, with a swift rise of spirits. He had been a friend of the missionary for a number of years. They had ridden together with furtive haste across the plains and through regions of ill repute. They had shared food and talk, huddled over a cow-chip fire on some watch-tower hill top, as the wind flattened the grasses and swept the thick smoke in choking swirls around them. They had even shared the shelter of the same raincoat during the pauses of a day-long hunt, but always Tze-pa-sgyab was more than bored with his white friend's preoccupation with a topic called the Gospel, that was concerned with the matter of sin, salvation and the hereafter.

Then one day Tze-pa-sgyab's younger brother rode into the missionary compound in Tahkts'ang Lhamo, a bleak lamasery town on the twelve-thousand foot edge of the Tibetan steppe. Ill-concealed worry proclaimed the urgency of his need. Greetings were soon over, and in the shelter of the mission guest-room, over a bowl of buttery tea, he explained his errand. Tze-pa-sgyab was very ill. He had been getting steadily worse for days. They had tried all the Tibetan remedies, the usual incantations of the sorcerers, and the noisy ministrations of the priests and monks. No matter how thick the incense smoke might rise, however, or how many offerings were

made to the spirits of the embattled mountains, Tze-pa-sgyab was sinking into delirium and unconsciousness. In a lucid interval he had sent to the missionary for help, and his brother added a plea that the missionary would do something. Yet what was there to do ? The only hint at diagnosis was that something was ' wrong inside,' and having given this explanation, the younger brother pleaded for medicine—what kind of medicine made small difference to him, so long as the white man would thereby ' show his heart,' and maybe his brother might get well.

The missionary was no doctor, yet for years he had done much doctoring, adding to the knowledge of a few basic principles of medicine such skill as reading and unlimited opportunities of practice had brought. The sewing up of ugly sword wounds and the alleviating action of generous doses of quinine had won many friends for him and had opened doors even in distant encampments, but as a means to an end—preparing the way for the Gospel in the hearts of the people—it had seemed unsatisfactory. Indeed, he had come to regard it no longer as a useful means, but as an end in itself, an act of obedience to the injunction to ' do good to all men,' and the natural expression to a suffering people of true love. He sometimes wondered just how much part it played in bringing healing to those who were stricken and diseased in soul and spirit.

In this case, thought the missionary, any number of terrible things might be wrong with Tze-pa-sgyab's inside. However, assuming that if it were anything that salts would aggravate, it would be fatal in almost any case, and disclaiming all efficacy except that of good intentions, the missionary prepared some doses of Epsom-salt and bi-carbonate of soda, and, with an earnest prayer, sent them to his friend by the hand of the younger brother.

About six weeks later, still somewhat wan and shaky, but smiling happily, Tze-pa-sgyab himself rode into the mission compound. ' Your medicine saved me, *Shes-rab-brtzon-grus*,' he confided as he sat with the missionary in the guest-room. ' I had almost gone to the hereafter.

My soul reached the border, for at times I did not know this world of the senses—what fearfulness!—but after I took the doses of your medicine I got slowly better. And you hadn't even said it was sure to cure like the others did! The things I did and the wealth I gave to the priests all brought no help. A lot of good they were! By the twelve sacred books! I have had enough of Tibetan priests and the religion of the "Enlightened One." It is no good, I might as well throw it away,' and he flipped his fingers with an air of bravado.

Disgusted, bewildered, grateful, at last he was willing to listen to the Gospel and hear of the Healer who heals the sinking soul for time and for eternity. 'Yes, I thought of all that while I was slowly getting better,' he remarked. 'I decided that if your medicine was good for my body, when Tibetan medicine did no good, then maybe your religion would be good for my heart. But how can I believe? I am not a religious man. I don't even know Tibetan prayers, or how to read, and religious words do not come into my mouth.' Later, coached by the missionary, he made his stumbling prayer and halting confession, and of his sincerity there seemed no possible question. His last words as he rode away were, 'Now I have believed in Jesus, I have taken your religion.'

The months went by, and Tze-pa-sgyab and the missionary did not meet, for the trails are dangerous and travel infrequent until the festival seasons. Then, at New Year time, when the mission compound was crowded with guests from all the countryside, he rode in with a large party of gay companions in holiday mood, and, like the others, he was so drunk that he could hardly sit his horse. Yet he was cheerful and cordial and by evening was sobered sufficiently to follow with evident sincerity and enjoyment the evening hymn and the Lord's prayer.

By the next morning he was quite sober, and came into the missionary's house for a private talk before starting for home. His first remark was a question, 'The servants tell me that a Christian shouldn't smoke tobacco. Is that so?' The thought of the very casual smoking

indulged in by most Tibetans, contrasted with the reeling gaiety of Tze-pa-sgyab and his companions the day before, almost brought a smile to the lips of the missionary. His heart was by no means light, yet he answered as best he might, going on to warn against the even greater inconsistency of getting drunk. Tze-pa-sgyab's answer was disarming. 'I didn't know. You know I'm just a wild ignorant fellow and don't know about religion, not even the old religion I threw away. I can't read, and only once in a while can I get anyone to read to me the Good News Book you gave me. But I believe in Jesus every day. Does the Book say not to drink wine?' The missionary explained that it did not say people were not to drink wine, but it did say that they were not to be drunken. That solved the problem for Tze-pa-sgyab. 'Oh, if you shouldn't be drunken, then there's no use in drinking at all. In that case I'll stop, for I have eaten the Jesus religion and it is good for my soul.'

With those as his last words, he was gone, having in him the root of the matter and a belief in the saving power of the Gospel. The means used to bring about that faith were some doses of Epsom-salt and bi-carbonate of soda, and the good intentions and prayers of one who often cried, 'How long, O Lord, before salvation will break forth among the Tibetans?'

An Instantaneous Cure

She was a human wreck: there had been no physician to alleviate her suffering and so she sought quick relief in opium. Now she was a miserable skeleton and a slave to the opium habit. We took her in and asked a Christian Chinese woman to sit beside her all night and give her the graduated doses of medicine which would become smaller as the days in hospital went by: the means by which we had cured hundreds of patients. But the Christian woman began to talk to her about Christ's love and power. The patient listened for a while, and then said, 'Ask Him to save me.' The prayer was said. The victim of a habit of years refused the medicine, saying, 'Christ has cured me,' and fell into a peaceful sleep. She awoke with all desire for opium completely gone. Somewhere I have her photograph, an alert, fat, jolly Christian woman, with an open Bible in her hand.—*The Editor's Reminiscences.*

The Opium Question in Upper Burma

A. T. Houghton.

'Opinion varies as regards the increase or decrease in the taste for opium, but the majority agree that the opium habit is not so widespread as it was twenty years ago. . . . Consumption of shop opium has of late increased from year to year. It does not, however, denote increase in taste for opium ; it has merely increased licit consumption . . . The general opinion is that, owing to the spread of education and the social stigma attached to addiction, there are few Burman recruits to the opium habit from the younger generation.'—(*Extract from the Report on the Administration of the Excise Department in Burma during* 1936.)

SUCH is the optimistic account of the state of opium consumption in Burma, and if these opinions could be accepted as accurate there might be some hope that, as the older generation died off, opium consumption in Burma might eventually become a thing of the past. Unfortunately, some twelve years' experience in Upper Burma convinces one that the situation is nothing like so rosy as is portrayed, and that, in fact, the opium habit has become far more widespread in the last ten years ; there is a definite increase in the taste for opium, and the most tragic thing of all is that there are many more young Burman recruits to the habit. In other words, experience in Upper Burma suggests the exact opposite of the opinions expressed in the official report.

In a typical small town in Upper Burma, a Burmese girl was heard recently to remark, that she would not marry any local Burman, for all the young men had taken to smoking opium. No doubt this was an exaggeration of the true state of affairs, but such a statement would not have been made ten years ago. In the same town, of about 7,000 inhabitants, there are twenty to thirty opium dens, all carrying on an illicit trade. In addition, the Government Excise Shop, which retails opium to registered smokers, is always crowded in the morning, and the line of waiting customers stretches from the small compound into the road. Five years ago one would have passed by and seen only a few casual customers on the verandah of the shop. The increase of customers at the licensed shop may

be due to the fact that already Chiang Kai-shek's efforts to suppress opium are having their effect in Burma, by making it difficult for consumers to obtain supplies of illicit opium from over the Chinese border, some hundred miles away as the crow flies.

In the Kachin Hills, within a few miles of the town where Government allows the tribespeople to obtain their supplies of opium unhindered (provided that they do not carry on illicit traffic with the plains), the increase of consumption has been very marked in recent years. Kachin youths travel in parties and bring supplies monthly, mostly from China, to various distributing centres in the hills. Very few of the old men seem to be free from the drug, while it is tragic to see young men and women becoming slaves to the habit and, as a consequence, in many cases committing suicide.

A new source of supply is to be found in the Hukawng Valley. As this territory was unadministered until 1930, there was no restriction on the cultivation of the poppy, and every village had large areas given up to poppy-growing for the production of opium for home consumption. Communications with Burma proper were bad, and there was no incentive to grow poppy for commercial purposes. Unfortunately, the present form of administration has left the people of the Valley largely to their own devices. The result has been that, in the last five or six years, poppy cultivation has been greatly on the increase. It is hoped that action may soon be taken to suppress this new source of supply.

It is very regrettable that the only attempts at legislation in the old Legislative Council (now changed into the House of Representatives, since 1st April) to suppress the sale of opium completely, have come from Burmese Buddhists who have met with nothing but official opposition, on account of the loss to revenue that such suppression would entail. The official attitude seems to be that if the Excise Department sells opium at a low rate to registered addicts, it will be less of a commercial proposition to opium smugglers; that all smokers will come to the

Government shop, where they can get a regular supply at a cheaper rate than from the illicit vendors who are always liable to be caught by the Excise officers. On the other hand, it is argued that if the Government price is too low there is a danger of increased consumption, and the ostensible purpose of Government's selling opium is the gradual elimination of the opium smoker, by registering all addicts.

As has already been pointed out, there seems to be no real sign of this purpose being fulfilled, and it would appear that there are a large number of registered addicts who buy from the shop to sell again at higher rates in their own opium dens. Officially this should be impossible, but subordinate Excise officers, in their efforts to make as large financial returns as possible, either by the capture of illicit opium or by the sale of Government opium, are naturally tempted to sell to individuals far more than the amount allowed.

Just as it has been proved that the institution of licensed brothels tends to encourage rather than diminish unlicensed prostitution, so it is being proved in Burma that the sale of licensed opium by Government, and its association with revenue, tends only to encourage the smoking of opium. What can be the moral effect on a primitive hillman who sees the same man capturing opium smugglers and officially selling Government opium ? The logical result is that he thinks that the Government has no objection whatever to opium-smoking in itself, but wants to ensure that the revenue from sales comes into its own coffers. The Health Department of the Government puts up posters in the towns and villages with a view to improving sanitation and preventing disease, and gives free quinine in the outlying districts for the cure of malaria, but there is no propaganda against opium, no suggestion that every opium smoker should be encouraged to come to hospital for free medical treatment to get rid of the habit.

Ostensibly we are falling into line with the proposals of the League of Nations in regard to the suppression of

opium, but actually there is no hope under the present system that the scourge will ever be removed. The reason is not far to seek. There is a widespread opinion on the part of the European officials throughout the East that not only is it impossible for opium smokers to give up the habit, but also that manual workers are definitely the better for it. Superficially this might appear to be true, for the opium-smoking coolie is helpless without his opium, and once he has his supply he seems to be able to do superhuman tasks in comparison with his poor physique. But the same coolie comes into hospital for some disease, and dies, not because of the disease, but because of his lack of stamina through the ravages of opium.

Medical missionary work gives the lie to the idea that it is impossible to cure the opium smoker. It is true that little can be done unless there is a real will on the part of the victim to co-operate, and so often all will-power has been completely sapped ; the greatest success, therefore, can be expected in the case of converts into whose hearts has entered the ' expulsive power of a new affection.' But, in spite of open growing of the opium poppy in the Hukawng Valley, very considerable success has been attained in the cure of the opium habit. Even the heathen have so many examples of those around them committing gradual suicide that they desire to be saved from the bondage themselves. There are, of course, disappointments : a man will come into hospital for treatment and go out completely cured and looking a different being, but in six months' time he has become a complete physical wreck again. The temptations around him are so great, and probably he began the habit again in order to relieve some temporary ache or pain.

Saddest of all are the ravages among Christians. We never knowingly give baptism to anyone who is an opium addict : the soul-destroying scourge is always recognized as sinful, and if faith is real the power of Christ helps them to overcome with the practical aid of medical treatment through the critical period of giving up.

We thank God for the glorious revelation of the power

of Christ in the case of several converted in old age, who were smokers for over forty years, and who, without any medical aid, have claimed and received complete victory. One such testified recently before the church. Well over seventy years of age, and from early manhood a constant smoker, at his conversion seven years ago he gave up opium at once, trusting in Christ alone to deliver him from the craving. To-day he looks ten years younger.

What can be done, then, to solve the problem in Burma ? Without Government backing, the education of public opinion is by no means easy, but there are two important factors that make this a special day of opportunity.

1. Chiang Kai-shek's efforts at suppression in China, ruthless as they may perhaps appear to some, are clearly having an effect on the supply of illicit opium in Burma. In the past, the easy access to almost unlimited supplies from over the border made it almost impossible for Government, without an enormous expenditure on preventive work, to take any effective action to suppress opium. Now is the time, therefore, for the forces opposed to opium to get to work.

2. Burma has become an independent country, and is no longer controlled by India. It has already been pointed out that, in the past, the only attempts at legislation to suppress the sale of opium have come from Burmese Buddhist members of the Legislative Council. It may be that the Christian forces can combine with others who realize the terrible evils that opium consumption produces, and that legislation could be passed to suppress it altogether.

There is no valid reason why the Government opium shops should not be abolished, after due notice, nor why all opium addicts should not be compelled to undergo medical treatment in hospital to rid them of the habit. With the present possibility of the supply of illicit opium being greatly reduced, if not completely abolished, and the abolition of the sale of Government opium, there would be no incentive to begin the habit, and most of the present

physical wrecks could be put on the high road to recovery. Similarly the present unrestricted consumption of opium on the part of tribes like the Kachins (Jinghpaws), where the population is being decimated through the drug, would need to be stopped, and heavy penalties attached to smuggling, while compulsory medical treatment could be made possible with a little careful planning. The benefits resulting would soon be realized by the communities concerned. What a tragedy it would be if Burma were behind China in getting rid of this curse !

'The scientific news of to-day is the scientific fallacy of to-morrow. . . . Science is helpless to explain the nature of reality. If we want reassurance as to 'the purpose of man,' we can only turn to religion.'
—A. W. Haslett, in the *Morning Post* on the over-glorification of Science.

In 'Sacred' Benares

In Benares, the great religious centre of Hinduism, there is a road which makes a semi-circle from the river bank back to the river bank. This is thirty-five miles long and everything within the half-circle is sacred. All pilgrims travel over this thirty-five miles, and at every few yards there are temples and shrines. Benares contains some two thousand temples and its shrines are legion. All Hindus believe in re-incarnation, but they also believe that if they die in Benares they will be exempt from the penalty of rebirth in this world and ensure final emancipation.

In the early morning, as one approaches the sacred river, the labyrinth of narrow, tortuous streets is so crowded as to be almost impassable. We took a boat and sailed on the river. We saw the pilgrims coming down to bathe and people bringing their dying and their dead : the dead to be burned and the dying to be bathed in the Holy Ganges. As we walked along the narrow streets, holy men, the dirtier the holier, pestered us for alms, and it was difficult to avoid treading upon the rows of beggars. We felt in Benares as if the concentration of hopeless heathenism would choke us. Mr. Das, who accompanied us, carries on with the Rev. J. Jackson, continuous evangelism in this citadel of heathendom. He told us that some years ago he would have been met with opposition in his distribution of Christian literature, but now the name of Christ is respected, and no one refuses to take tracts from him.
—*From the Editor's Diary.*

Pilgrims in the 'Citadel of Hinduism'

An Experiment in Co-operative Evangelism

R. C. Das

The Benares United City Mission (*Kashi Khristiya Sangha*) was founded about eight years ago. In its conception and subsequent growth the guidance of the Holy Spirit has been very real and evident. The Mission's activities are confined to the city and its neighbourhood and its first responsibility is to the pilgrims. The headquarters (Ashram) at Ramakatora provide living rooms, prayer room, rooms for visitors, a library and preaching hall. There are two other centres—book-rooms or 'Gospel Halls'—one in the 'business street' of Benares and the other in the 'religious street' just between the main bathing *ghat* and the Golden Temple of Vishwanath. The writer is a converted Hindu.

We hear much of the mass movements to-day, but this account shows another aspect of the problem of India's evangelization.

In January, 1930, one of the workers of the United City Mission, on his way to Jaunpur, met a young *Sadhu* pilgrim named Permanand going on pilgrimage to Nepal. The worker gave him a lift in his car and also a Gospel. At the end of eighteen months the pilgrim returned and was accepted into the Ashram. His growth in grace was remarkable, and he learned to know Christ as Saviour and to witness for Him. He would have been baptized in Benares, but for the organized opposition of the *Sadhus*. As it was, those at the Ashram had to send him away with their blessing.

A Kashmiri Brahman *Sadhu*, Ram Krishna Misra, later re-named Khrista-Mitra, who had roamed through the country for eight years, was sent to the Ashram from Bangalore. He stayed awhile and became a believer. After being baptized in the Ganges he helped the work for a time and then went on his wanderings again.

A large number of men (householders as well as pilgrims) who come to the weekly lectures and Bible classes in the little hall at Dasaswamedh are genuine enquirers who feel the need of a new life and of certainty as regards truth. This place has come to be looked upon as a centre of inspiration and light. The services are conducted very

informally. A Brahmin (a tenant of the Maharajah of Benares) attended one of our lantern talks, bought a New Testament and became a secret believer. He was beaten almost to death for Christ's sake but was miraculously healed. He is being held back from baptism by joint family connections, the complications of which it is difficult for the European to understand.

One of the women workers at the Ashram took care of a demon-possessed woman, and, with the co-operation of the Zenana Bible Medical Mission, sent her to Mrs. Sircar's Christian Home in Sahebgunj, where she was baptized. Soon after she died peacefully. Twenty miles away a family heard about this and came to realize the power of Christ. As a result the whole family experienced various deliverances and healing in His name. Again, while selling Gospels near the gate of the Ashram, this worker met a woman and her son who had walked many miles to bathe in the Ganges. The son had fever; after prayer he was healed instantly. The woman came into the mission house and learned to pray and to sing. When she returned home after three days she taught Christian songs and prayers to her husband and the boy. Visits to the Indian quarters at the Hanuman *ghat* have resulted in many conversions among pilgrim women in a place which has always been very difficult and prejudiced.

Janarthana Rao, a young Brahmin from Andhra Desh, South India, who had spoilt his educational career by doing Congress work, came to Benares with his father to learn Sanskrit and become a *sanyasi* (one who has renounced the world). He was in touch with the writer for two years, after which he was baptized in 1934 by the Methodist Church. He has grown in Christian experience and has gone about witnessing in the city in his own independent and quiet way.

Chinmaya Chaitanya, a highly educated young *sanyasi*, very bright and open, used to come almost daily and pour out his soul in confidence. He read the Bible and the *Imitation* daily. I never felt that he was not in the Kingdom. At present he is in the loneliness of the

Himalayas, but he receives our literature regularly.

An officer of the Ramkrishna Mission, now old and retired, came in order to hear of my conversion. This visit lengthened into months and our acquaintance changed into intimacy. He confessed that he was trying to follow the Jesus way. Unlike many other Hindu enquirers he was conscious of sin, and very humble.

A Kanarese youth—a Brahmin—was convicted of sin and gave up the world. He roamed all over India. When he came to us he was dissatisfied and worried, but he said that Jesus Christ alone seemed clear and strong in the whirlwind of human opinions. For over three months he remained in touch with me and desired baptism. Then he was asked to leave by his friends in the Pilgrim Ashram of the Ramkrishna Mission.

A secret Christian *sanyasi* spent Christmas on a lonely *ghat*, in prayer, meditation and thanksgiving. He gladly received a gift of a few books. Later he went off to Nepal.

A strongly built South Indian pilgrim saw me a great deal and made much use of our book-room. He was a Syncretist, but was brought to see the uniqueness of Christ's saving truths.

My school-teacher, who taught me thirty years ago, when I was a Hindu, owns a flourishing medicine business. He belongs to an orthodox and respectable Brahmin family. Recently he spent a year in this 'holy' city. He bought a copy of the Bengali *Imitation of Christ*, and told me that through reading this book he had received answers to his prayers and obtained guidance in difficult times of his life.

One evening in August an elderly man met me and said that he had spent eight years in the silence of the Himalayas. After a short conversation, I realized that he was a secret believer in Jesus.

I was selling Gospels near the Golden Temple one morning, when an astrologer took me into his room. He said that he had no peace or strength in his soul. How could he know God, he asked. I had the privilege of spending the whole morning with him, explaining the good news of Christ's offer of salvation.

A Bengali *Vaishnava* or *Bairagi* (ascetic), who was wearing sack-cloth and had been sleeping on the pavement in front of the Dasaswamedh book-room, had his humble brass dish stolen in the night. In the morning I found him very sad. He could not understand how such a thing could happen in holy Kashi (Benares). After I had comforted him and bought him a new plate, he became much interested in the story of Christ's love for sinful men. As he was moving on to other places of pilgrimage I gave him two Gospels and a letter.

One day a very orthodox Brahmin whom I have known for six years, confessed to me that what the Christians thought about the Hindu gods was true—that his own character was better than that of the so-called *Dewatas* (heavenly beings) like Durga, whose worship was being celebrated at that time just in front of our book-room.

A pilgrim *sanyasi* from the Malabar coast in South India, stayed in Benares for several months in the beginning of the year, and became acquainted with me at Dasaswamedh. As he expressed a strong desire to possess a New Testament, but had no money, he was given one. He read it daily and was led to pray in the Name of Jesus.

Two *Brahmacharis* (Sanskrit students and disciples) belonging to a virile and aggressive institution known as the Pari Brajaka Mahamandal of Benares, have often come to me to know the distinctive truth of Christianity. A few of the elderly workers of the same institution have also shown interest.

A retired pleader and a rationalist theist hailing from a state in far eastern Bengal, now goes to many sacred places as a pilgrim in search of peace and truth, keeping Benares as his centre. I have known him for three years, and he has said to me more than once that there is something in my loyalty to Christ which speaks of peace and assurance within and that he himself is empty and needs something like that. He now studies the New Testament and other Christian books in our Library.

Besudevanand, who belongs to a *muth* (religious institution) in Bengal, came to Benares for a few months. He

used to attend our meetings and Bible-classes very regularly. Gradually he was so changed, and, I believe, converted, that he said when he left that, with the light that he now had within him, he would go and light other lamps in his Ashram.

Very often I visit the surroundings and lanes of the Golden Temple. One evening coming out of the temple was a Bengali woman with her relatives. Her face was full of deep disgust and horror. She loudly rebuked her people for bringing her to such a place, to which no sensible person would come. The number of educated women who visit the temple or bathe in the river is fast dwindling. There is a big gulf between the old and the new India, and yet the moderns have no compensating truth in their hearts.

One morning I went to Kedar *ghat* where there is a large temple of Shiva and where the Maharajah of Vizianagram owns much property. There I met a fine, tall specimen of a true *Sanyasi*. He would not speak, but made signs and gave me to understand that he was under the vow of silence and came from the extreme south. He handled all my books, and a New Testament and a Gospel according to St. John in English were chosen. Evidently he was well educated.

A Hyderabad Deccanese, a retired officer of the Nizam, now a pilgrim, who called himself a Christ-centric Hindu, met our young friend Janarthan and was brought to see me. We had long conversations. He said that he was convinced that Christ was his Saviour and Lord, but stopped short of public confession. I believe he went away with a different idea as to the spiritual need for a believer to make confession through baptism.

A very dear old friend, a retired Excise officer in the Central Provinces Government, and author of a very helpful book in Bengali on the Bhagwat Gita, used to have much spiritual intimacy with me. A close student of the Bible, he wavered between confession of faith and death until one day a stroke of paralysis ended his earthly life, but I believe he died in grace.

An elderly Hindustani man from Ayodhya, another pilgrim centre, has been to me a number of times. Every

time I have been convinced of his sincere reverence for Christ. He has grasped the unique purity and love of Jesus. He has been giving simple testimony wherever he goes, and has stood by me on the streets boldly declaring his faith in Jesus Christ.

The young student son of a prominent local doctor, a friend and a countryman of mine, is said to have committed suicide by taking poison. The youth was a regular Bible student and a simple-hearted enquirer, who was hungry and thirsty for truth. Domestic trouble was said to be the cause of this tragedy, but one is left to conjecture as to how far his leanings towards Christianity were part of the cause.

Many other similar cases could be quoted, but these few fairly indicate the situation.

The difficulties that confront an evangelist in Benares are not new or peculiar, but in a place like this they possess a particular poignancy.

First of all, the orthodoxy of the really religious and sincere Hindus is almost impenetrable. Their hearts are shut up, their minds closed and their wills adamant. They are formal, traditional and legalistic. Often they are hard-hearted and hot-headed. Indeed, this unapproachability of the *Sanatani* Hindus who are the dominant class here, kills patience and faith in all except those who have the abundant life in Christ, and indomitable faith in the power of His love.

The second difficulty, which is universal in India, is the illiteracy of most of the pilgrims. The condition becomes aggravated in Benares, as they are in a hurry to perform their religious duties, and are always surrounded by priests. One has, perforce, to concentrate on the ones and twos, and believe that the light will spread.

The hostility of the intelligent, politically minded, socially awake orthodox Hindu (*Sanatani*), and the openly aggressive virile Arya Samajist (heterodox reforming sect), is often strong and insidious. They try one's patience. In recent years, however, large numbers from these bodies have been coming out, and are hungry for real spiritual food which their own rationalistic doctrines do not supply.

Another difficulty is the absolute catholicity of Hindu thought. All religions, to it, are equally good. This ingrained tendency delays, and, in some cases, prevents, the coming forward of many sincere seekers. In spite of all the orthodoxy and even fanaticism, Benares is full of this deadening philosophy of syncretism.

The greatest hindrance to the growth of character and faith in God is the secular outlook of the students, both male and female, especially of the Theosophical Institutions and the Hindu University (a striking contrast to the professed traditions of spirituality) with all its accompanying love of luxury and ease, amusements, pleasures, its greed for money and worldly position. The average student is frankly derisive of religion. And yet every year there has been an increasing number of these youths asking for Bibles and New Testaments. The spirit of man cannot be altogether quenched.

A very potent hindrance to the acceptance of Christ is the widespread immorality of large numbers, young and old, both public and clandestine, which is a feature in the public life of the old religious centre. It has created indifference in the lives of many otherwise very good men. The practical effect of gross idolatry, and of the extensive use of materialistic ritual, is similarly deadening and blinds the mind and heart of many Hindus who thus cannot discern the moral and spiritual beauty of Christianity.

One suspects that the attitude of the Hindu University, especially of its more alert and informed circles, has lately undergone a change. There seems to be more criticism and consciousness of the Christian work in this city. How far this will develop into actual opposition time will show. Hindu opposition to Christian propaganda, carried on near the sacred confluence of the Ganges and Jumna at Allahabad and similar significant incidents, might hasten organized hostility in Benares.

Confession by word and life of an inward heart conviction of Christian truth is hard to obtain. The causes are many, but that which is least understood is the hold of the social system in which the Hindu's life is bound

up. Another cause not well understood by Christians is the Hindu's failure to connect inward experience with outward conduct. It should be seriously borne in mind that such a situation does not necessarily mean less genuine conversion of life to the moral and spiritual standard of Christ. In the midst of these apparently insuperable difficulties the prayers and thought of the faithful are needed on our behalf. I am persuaded that the future destiny of Benares, and, in fact, of Hinduism itself, is going to founder upon the rock of the two great half-truths (or errors and superstitions as some would call them) of Idolatry and Caste. Can we reasonably hope that the Church will by then have supplied a new foundation for a new order, namely the reign of Christ on earth ?

Blind Spots

Missionaries in Malaya have complained to us that India on one side and China on the other have had an attraction for the Christian Church which has, to some extent, blinded it to the needs of intervening regions. Whether this be true or not it certainly is a fact that the Malays have never had adequate attention given to them. But when that has been said, it must be remembered that the difficulties inherent in work among the Malays seem insuperable. We are much interested in this problem and some recent developments are full of promise. Recently, some attention has also been given to the aboriginal tribes of Malaya.

We welcome Dr. Davies' article, and would like to call attention to some of the important things she says, for example, her remarks on educational and medical work. When she says, ' One must make the people accustomed to our presence so that they reveal themselves unconsciously ' she very powerfully suggests the converse, viz., that we are then revealing ourselves unconsciously. This is the essence of Christian witness.

Where ' blind spots ' exist they are a reflection upon Christian statesmanship. Three things which the International Fellowship for World-Wide Witness[1] stresses as of primary importance are in line with World Dominion policy.

1. Continuous and adequate world survey.
2. A body of Christian statesmen who will study these surveys and recommend needs in order of urgency.
3. A Fellowship of Christians ready to meet these needs.

[1] Full particulars may be had from the Secretary, W.W.W., Mildmay Centre, London, N.1.

Among the Malays

Elsie Davies.

I WILL treat the subject of Malay evangelization under three points, namely, the people, the message, and the equipment of the messenger.

My knowledge of the Malays was gleaned during nearly nine years' medical missionary work in Malacca, seeing them in the hospitals as out-patients and sometimes as in-patients, in village dispensaries, and, most important of all, in attending cases, chiefly maternity, in the homes. I cannot say I ever found the Malays easy to get to know or understand. I lacked, for one thing, a sufficient knowledge of the language. They are an aloof race, scornful of other races though outwardly tolerating them. The women are for the most part intellectually undeveloped and downtrodden, or, if not that, shrewish. One sometimes comes across one, who from sheer force of personality, takes a dignified and respected place in the home, but this is very rare. I believe, however, that the women are capable of much if developed and given a better standing as they would have if Christian. There is a wistfulness about them, a yearning for a better status that struck one in their timid interest in the lives and ways of other women. They wondered at a hospital run for women and by women ; and they marvelled at the happy freedom of our young nurses, who, at an age when Malay girls are secluded and idle, were living busy, responsible lives, visiting their friends, going shopping, and when on duty tending the sick and looking after the children with efficiency and a true love of service.

They liked to question us on our mode of life. I remember two old women who had come in with a bad maternity case. During the anxious time of waiting they asked if they might visit our quarters as they thought they would feel less strange in that (to them) large house if they could see our home. They fingered everything, sampled the chairs, felt the polished table, noted the

flowering plants, and afterwards gave us that charming Malay salute of the kissed hand.

When we were called to the houses the women were often unfriendly ; fear of the unknown, the influence of medicine-men and midwives, and the wild tales they told about Western methods, acted more strongly on them than on the men. But sometimes the patient herself would implore us not to leave her, fearing the gruesome ministrations of her own folk.

We sometimes got into conversation with the men who are easier to talk to because more open to ideas. They were interested in our reasons for doing that work—service to God and the desire to help our fellows—and could appreciate it. Their fatalism, however, is a blank wall limiting their outlook and preventing them from looking above and beyond their daily routine and rather arid religion. It is her ' fate,' and so a woman is allowed to die in her teens, though her death might so easily be prevented.

The thing to my mind which really makes the Malays interesting and which lends colour to their lives is their belief in the spirit-world, not allowed by Islam, but really the most vital part of their make-up. Magic, propitiating the spirits at seed-time and harvest, offerings to the spirits in times of sickness or pestilence and at child-birth, incantations and charms, spells cast over people, all these are regularly practised as of prime importance. This is the fundamental religious basis which one will have to reckon with in setting out to teach them. I doubt if three-quarters of the adult (male and female) population knows much about Islam, but the whole race is steeped in spirit worship. I am speaking of the Malays I encountered—the villagers—I know nothing of educated Malays.

I was struck by the remarks of a member of the Prayer Fellowship who had seen much of the Malays, and who spoke of their influence over other races by terror. This is true also of the Malays of the Peninsula, and is due to their occult powers and practice of magic. Their hold over the Chinese, especially the

Straits-born, is very noticeable. Their medicine-men are nearly always called in and believed in, in cases of illness even in the most Europeanized families. When called to a patient I have sometimes had to wait until a *pawany* has said his ' piece '—and mighty interesting it is to watch him !

I want you to visualize the Malays as a peasant people, loving their land and their husbandry, their beasts and their children, following the daily round with contentment and peace—unambitious, and not inordinately fond of material possessions. We have a simple people to deal with, living a simple country life. Let us beware that we do not introduce disturbing influences, but open up to them the beauties of Christianity which shall adorn and glorify their lives, and try and keep away from them the less desirable civilization which sometimes seems to follow in the wake of Christian missionaries.

With regard to the message we purpose to take them, we should go back to Galilee for our methods of teaching the Gospel of Love to this simple-hearted race. Let us not cloak the message with education, social service, or the like. If we do medical work, let it be on simple lines, in the homes, so that we may teach the people as we do it. Educational missions are often misunderstood or become diverted from their original purpose. The people are apt to look upon them as Government institutions, and unfortunately, in the necessity of fulfilling Government requirements, there is not always time to keep the missionary side to the fore as much as one would like. The Gospel needs no excusing ; let us preach it boldly, and let the people realize that it is a spiritual blessing we bring, not a material one ; that no earthly advantage will be gained, but a much higher and more precious gift.

As regards the messengers, what type of man or woman is needed for this work ? One wishful of living a dedicated life, looking neither to right nor left after other interests, but wholly centred in the work. Only thus can this most difficult work be carried on. It is absolutely necessary to have as wide a knowledge of the language as possible

and to acquire a knowledge of the people and their customs as one goes along. This latter is not to be got in books, but by personal observation, and is a study which each missionary should undertake systematically. To do this one must make the people accustomed to one's presence so that they reveal themselves unconsciously, and, for this, personality is all important. It will not be possible for those doing this work to mix much in European society. The drain on time and the physical strain of living two sorts of lives is too great, and some aspects of such society, though all right for ordinary people, are not suitable for missionaries. The old idea of the missionary setting forth armed with the Bible and very little else of worldly possessions has lost ground in these days, but I believe that in dealing with a race like the Malays that old way would be the most likely to succeed. The qualities which marked those old missionaries—faith and a deep knowledge of the Gospels, wisdom, courage and love—are still the most powerful.

An Apostle in the Panjab

God has raised up a young evangelist from among the Sikhs. He was converted on board ship on his way to Canada to learn agriculture. A Christian friend asked him to attend Divine Service. This he did, but at first refused to kneel for prayer. A fight went on and at last he gave in and knelt down. Such a joy came flooding into his soul that he could not contain it, but poured it out to his friend after the service. His friend said, 'Man, you are a Christian!' This he emphatically denied, but from that time the Bible was his delight. On Sunday he went to church and, at the invitation of the minister 'to all who love their Lord and Saviour,' he went forward and partook of Communion. He did not rest until he was baptized publicly.

He has all the fire of an apostle. He preaches Christ and Him crucified, and tells Christians that they must themselves be convicted of all sin if they expect to see the non-Christians so convicted. He is roving the churches of the Panjab as Sadhu Sundar Singh used to do. He is not connected with any mission, but works with all of them. How he lives is a marvel to us all. He never asks for money and refuses it except for his railway fares, and he has no collections at his meetings. He tells simply how Christ brings into his life joy which he vainly sought as a Sikh. That joy has filled him with love for all men.—*R. McCheyne Paterson.*

A New Social and Economic Order?

W. H. Wiser.

The wide extension of the Church into the villages of India raises in an acute form the question of the economic position of its members. Dr. Wiser shows in the following paper how the old Hindu village was a closely integrated unit which admitted of no change. It was the strongest trade-union system in the world. To-day it is breaking up, and Christian workers will inevitably have much to do with its reconstruction. Dr. Merle Davis has been visiting Indian mission fields, collecting information regarding the economic foundations of the Indian Christian community, with a view to throwing light on self-support. His findings will prove helpful in connection with a difficult problem with which all missionaries in India are constantly struggling.

THE Hindu Jajmani system has produced in the villages of India the most marvellous economic system to be found anywhere in the world, but based on minimum production. Nowhere is there so little unemployment, so little production and so little given in exchange for services. Each villager can live content so long as he can have a piece of ground large enough for a mud hut to shelter his wife and children, a few pieces of cloth to cover their nakedness and protect them from the cold, some food, a little fuel and a few simple utensils, a few herbs with which he can prepare a mixture for fever, constipation or diarrhœa, a little money to help him to meet occasional ceremonial demands, some tobacco and a crude clay pipe to share with his friends ; a string cot or two and a few bed coverings, a chance to own or borrow a few simple tools for his work, enough raw material for his requirements, leisure to sit and talk with his friends or to visit a relative in another village, and the assurance that no one is going to steal his wife. With these he has all the new experience, security, recognition, response, self-giving and self-expression he desires. With his outlook on life the Jajmani system provides the Indian villager with the satisfactions which modern psychologists and sociologists say that men require.

The marvel of the system does not stop with the simple demands of life, but is increased by the intricacy with which the men in a village have divided other duties and responsibilities. One intercedes with the deities, another reads

the signs in the heavens, another keeps the accounts of those who have accounts to keep, another fashions gold and silver, another supplies flowers for offerings to the deities, another grows vegetables, another grows rice, another grows other special grains, another makes wooden implements, another beats out metal implements, another shaves and lets blood, another sets bones, another weaves cloth, another bears water, another keeps sheep, another keeps cattle, another parches corn, another fashions pots, another presses oil, another makes mats, another cures leather, another washes clothes, and so on. Thus the simple needs of the Indian villager are met by a wonderful co-operative arrangement. So long as each does his little bit happily, all is well.

The system of remuneration, too, is marvellously worked out. Daily, monthly, or at harvest time, payments in grain are made. (Money is being used increasingly for these payments). On special occasions, such as weddings, deaths, births, investitures, and special religious celebrations, food and cloth are distributed. Money is now used in many cases for these also, but still very sparingly. This system has developed according to the Brahmanical code of thought, and meets the test, 'From each according to his ability, and to each according to his work!' The Brahmin who intercedes with the deities does the most important work and is most highly remunerated. The sweeper does the least important work and receives the lowest remuneration.

In this system man had nothing to worry about. With simple needs, simple tasks, and simple remuneration, he was happy. The only clouds that came over his horizon were those that come everywhere. The villager made provision for these, too, in the councils of elders, namely the various group and communal *panchayats* (village councils).

Why should anyone desire to change such a system? Not once, but hundreds of times have my wife and I honestly asked ourselves this question. This matter of changing people's environments is one that should give

every sincere lover of the Indian village cause to think. The introduction of a ventilator, an improved plough, better seed, or the changing of certain amenities of life, are not very serious matters, but to upset the existing social and economic order leads to endless complications.

The other day I saw two sewing machines in a *chamar's* (leather-worker's) house in a village, and I found a *chamar* woman sewing for some patrons. This transfer of the seamster's duties to a leather-worker is a matter of more significance to the existing social and economic order than the good cattle, good food, a well-ventilated house, fodder-cutter and many other things which our village reformers are introducing. In another village I found leather-workers selling *ghi* (clarified butter). This has hitherto been the prerogative of the milkmen caste, and no leather-worker would dare to leave his leather work for such a business. Manu very wisely said that all would be confusion if men left their established duties. Do we want to bring confusion into the village in place of the order which training and tradition have established there ?

Of course, no one deliberately desires to bring confusion into the village, but scientific education has shown that, while a small insanitary mud hut may afford shelter to a man and his family, it tends to reduce their chances of enjoying a full span of life ; it has shown that a few morsels of food may keep a man and his family alive for some time, but that it prevents them from having the health and energy to which they are entitled as human beings ; it has demonstrated that a few rags of clothing may, for a time, protect him from the rigours of the climate, but that unnecessary exposure tends to lay him open to the risk of disease and death ; it has shown that, although the villager may need but little fuel, yet by denuding trees and using material which should go back into the soil, he is curtailing his food supply ; it has revealed that, while the few herbs used as household remedies have some value, they cannot counteract many of the more complicated or even simple diseases ; it has made clear that, although the villager borrows only occasionally for ceremonial demands, yet

he borrows in such large amounts, to maintain extravagant social customs, that he puts himself and his descendants under impossible obligations of debt ; it has shown that, although he uses very little tobacco, yet the expenditure on tobacco is out of proportion to that which he spends for the essentials of life ; and that although his wife can prepare his food with a very few simple utensils, yet, by letting her do so, he increases the burden of her work ; it has demonstrated that, although a large number of people can share a few cots and one or two bed-coverings, yet the health of all is thereby jeopardized ; it has shown that, although one can manage with a few tools owned or borrowed, yet in so doing a villager wastes much of his own and his friends' time.

Scientific education has also made plain that although man takes pleasure in spending his leisure time in talking to his friends, yet, for his own and his friends' good, he could gain more physically, mentally, socially, and spiritually if he participated in games, read the daily papers and books, and listened to the wireless. Again, that although he may get some primary satisfaction out of his association with his wife and children, yet neither he nor they are getting as much out of their association as if they shared in mutual development, physically, mentally, socially, and spiritually. Yet again, that although he may be content to do his work as his forefathers did, yet his satisfaction would be much greater if he could constantly improve his art and skill in creative workmanship ; and that although he may consider that there will always be enough waste-land in the village to supply his wants, as in the past, yet waste-land is an economic loss to the village. We know to-day that life and human relationships are not static, but changing, and that men have to change or perish.

With the improvement of education, the increase of communications and the industries of cities seeking the extension of their markets into the farthermost villages, not to speak of foreign countries that are also extending their markets, men's desires and wants are increasing.

The demand for sewing machines, lanterns, metal boxes, knives, matches, bicycles, books, newspapers, and a hundred and one things which are now found in villages, increases the need for money with which to buy them.

The Jajmani system furnished an excellent method for an Indian village which lived on its own produce, but for one that has come into contact with the outside world the system has become obsolete. There have been created in men's minds new dreams, new desires, and new ideals. The desire for economic development requires new economic opportunities. No matter how much we desire to preserve the old, it is impossible to do so unless we cut the villages entirely off from the cities and the outside world.

Changes have occurred and are occurring in Indian rural life more rapidly every day, and, by much of what we do, we are making the confusion more confounded day by day. We are sowing seeds of disorder. The rural reformer, among others, has helped to break down the old order. What new order has he to offer in its stead ? Where is the Manu who is going to compile new laws of living for a village to enable it to survive in the new order ? It was a simple matter for Europeans to marry Indians and give rise to an Anglo-Indian community, but it is not such a simple matter to make the Anglo-Indian community an indigenous community in India. Just as it was inevitable that Europeans would marry Indians, so is it inevitable that Indian villages are going to marry Western ideas of industrialization, capitalism, and competition. One need only take a hurried glimpse at the offspring of these ideas in the West to know that all is not going to be well in India.

The time has come when the economic organization of the village must be readjusted. We must study anew the old system to see wherein lies its strength and weakness. We can take these facts and see what the West has to offer as a result of its long experience in making such adjustments. The Russians are trying to accomplish the same results as the Hindus achieved centuries ago, but on the basis of higher standards of living. Where the

Indian villager was limited to the production and distribution of what could be produced from the soil surrounding the village, or obtained from the surrounding waste-land. Russia is attempting, through industrialization and science, to supplement the production of the soil so that there may be more to distribute among its people, that they may enjoy a higher standard of living than they had before, and than India has to-day. India has a much finer foundation on which to build than Russia, and, in making the necessary changes, reformers must beware lest they destroy what is invaluable for the building up of a new order. Russia has to build up what India already has available. Let us look for a moment at these foundation-stones which must not be moved.[1]

1. The general contentment and peace of the old system must be retained. This is more easily stated than realized. I attribute this peace and contentment to the spirit of co-operation. Countries of the West and the Far East are recognizing, as never before, the need of co-operation in all walks of life. The reformer must beware of every element of conflict which he introduces into the village. The spirit of conflict is incompatible with co-operation. Just as in the past the village, as a whole, sought contentment and peace through co-operation, so also in the new order must the village seek as its goal contentment and peace through co-operation.

2. The readiness of the average villager to subordinate his own interests to those of the community should be continued as a basis for the development of a more symmetrical relationship. People in the West have come to realize that freedom for development does not mean unlimited licence, but has its complementary duty of responsibility to others. The old system, except where it was abused by individuals who were 'out-of-step,' emphasized this requirement. In giving each individual a larger scope for economic development, there must be an increasing sense of responsibility to others and a willingness to subordinate oneself on occasions when the best interests of the whole are at variance with personal wishes.

3. The *panchayat* should be given back some of its old powers and have the whole-hearted support of the central government. There must be in the village an umpire to prevent anyone abusing new-found privileges. The old system had for its umpire the *panchayat*. Wherever this has been composed of the right kind

[1] *Hindu Jajmani System*. Pages 187-190.

of men it has always been successful in its work of arbitration. *Panchayats* with the new ideals before them can as effectively work in the new order as in the old ; those that seek to maintain the old traditional common laws in the new order will fail. A *panchayat* with new laws and new ideals should succeed. I admit that this will not be easily attained, but I consider it essential.

4. The social and economic advantages made possible through farmers living together in a village centre, rather than in scattered families, should be cherished. The custom of the village farmers of living in one centre, rather than on scattered holdings, has distinct advantages. We find in the West that when farmers retire they prefer to live in a centre where they can have ready access to amenities which are not possible when they are scattered all over the countryside. Rural schools, also, which formerly were widely distributed in the West, are now being consolidated and the children brought long distances so that they may have the advantages of a better-equipped school. As has been stated, Indian farmers have long been accustomed to living together, and this is as it should be.

5. The greater solidarity of the community provides units which can function in relation to a central government. In this matter I agree with Professor Radhakamal Mukerji who contends that the rural community should be a unit of administration and representation. The city, as it develops, tends to get into its hands increasing power in matters of government. The village has its peculiar problems and the villagers should have their own representatives to voice their interests.

6. The two supremely important forces, education and religion, which were instrumental in establishing this Hindu village system, should be utilized to the full to guide and direct its members in future action. Anyone who puts his faith in engineers, physicists, chemists, biologists, economists, and sociologists, or in other words, science, must not forget the priest and the teacher. Force undoubtedly plays a prominent part, but one has only to look at what is being taught in the schools of Russia, Germany, and Italy to-day, to know what they plan for to-morrow. Religious leaders have continually reminded men of their duties to others. In the Laws of Manu it was the priest who emphasized responsibility to others. The religious leader has an indispensable service to render. Any programme that leaves out the teacher and religious leader, loses its most valuable ally, and is doomed to failure.

These are some of the foundation-stones of the old social economic order upon which one can build much.

The first two are in the sphere of social attitudes, contentment and peace through the spirit of co-operation, and willingness to subordinate personal interests to the community. The last four have to do with social organization, the *panchayat*, the village as a habitation for farmers, the village as a political unit, and the educational and religious institutions as social forces. Upon this foundation, economists should find no difficulty in building a village that will satisfy the scientist. Economic studies have already been made to show how large a man's holdings must be in order to make an income that will assure him the amenities necessary for a full enjoyment of life. Further studies will have to be made to discover how many artisan and menial families are necessary and can be supported in a given village. Families over and above this number, that cannot be supported directly from the land or by serving the farmers of the village, will have to be established in some cottage industry for any product for which there is a wide market. This involves, not only training, but bringing the producer into effective relation with his market or moving him to an industrial community where he can be related to an industrial order.

In building an economic and social order, which seeks the maximum rather than the minimum amenities for human life, there are some foundation-stones of the old order that have to be blasted out and replaced by stones that can bear the weight of the new structure. The foremost of these is the lack of equality of opportunity in the village. In developing a society based on maximums, the idea that one man is entitled by birth to the privileges of learning or occupation or social standing which are denied to another is intolerable. If the society is to get the best from its members it must look upon the sweeper child as well as the Brahmin child as a potential contributor of the most worthwhile things in society. If, given the same opportunity, the sweeper child shows lack of intellect or skill, a sweeper he must remain. If, on the other hand, he shows both intellect and skill he can make a more valuable contribution to society than by wielding a broom for ever.

Another stone that must go is the idea that the status of men or organizations is fixed. We all know that life is constantly changing, and that the individual is also constantly changing ; hence the economic and social environment must not be so mummified as to be incapable of change, although it is much easier to establish a system for all time than to have constant alterations. The industrialist would like to continue to use his old machinery. It is less expensive and less intricate than the new, but to maintain production on new levels he is forced to change. The Indian village can no longer be isolated. It is now in competition with the world. Old machinery must give way to new, not only to-day, but to-morrow and the next day. To adapt itself to this situation the *panchayat* must be composed of men who are capable of interpreting changes and of making the necessary adjustments. For this, members of the *panchayat* will need constant training in what is new in science and in life.

This leads us to the last stone that must be changed, the inelasticity of the present economic order. If the leather-worker has the skill and ability to-day to do the work of a seamster or milkman, and if to-morrow he has the skill to be an engineer, and the day after to-morrow an administrator, he must be given the opportunity. The economic order must be elastic enough to admit of these changes when men show the aptitude.

In my book *The Hindu Jajmani System*[1], I wrote this paragraph :

> ' The weaknesses of the system should be strengthened and the strength of the system retained. In seeking to do this, one must recognize that the Hindu Jajmani System emphasizes solidarity, but does not represent symmetrical inter-relationship for all members. It is communalistic-conservative, built on inequality rather than equality. It is static. It represents a high degree of social and economic organization and control. It is socialistic rather than capitalistic. Its strength is in its solidarity, its altruistic emphasis, its communalistic-conservative nature, its concreteness, and its high degree of economic and social organization and control. Its weakness lies in its lack of

[1] *Hindu Jajmani System*, by Dr. and Mrs. W. H. Wiser, p. 190.

individual freedom, its limited altruism, its inequality of membership, its static nature and economic inelasticity.'

These are the days of planning. It is useless to believe that the Indian village can continue as it is. There is not enough material in the average village to give its members more than the minimum. To lead all villagers to think that they can continue to develop in the confines of their village is dishonest when we know differently. To lead people to think that things will change automatically is also dishonest. That would lead to those who are already privileged taking advantage of their new knowledge, and seizing more of the little that there is to take, while those with few privileges will find that they no longer have the minimum they had before. Unless someone shows the way out, they will either die in despair and starvation, or they will join with others in like case and attempt to take what they want by force.

Mr. K. T. Paul years ago emphasized that a programme of rural reconstruction must be comprehensive. As we study the life in the village we realize how comprehensive that change must be. Let us not be guilty of doing merely a little tinkering in the village, let us build a new order. If we have a clear vision as to what that order can be, then we can enlist the co-operation of the teacher, the religious leader and the scientist, and together build a new social and economic order based on the maximum instead of the minimum. Thus will the economics of poverty come to a timely death.

There are no circumstances so poor but that character may display itself and make itself therein. Strength of character lies not in demanding special circumstances, but in mastering and using any that may be given. Our work and daily contact with our fellows form our scene of action, and God blesses with a peculiar blessing the efforts to put to profit, not some self-selected occasion, but the actual conditions in which we find ourselves.—*H. S. Holland.*

Training Missionaries for Evangelism

MILDRED CABLE.

THE history of missionary endeavour has always been subject to disconcerting fluctuations, but it must not, on that account, be argued that the quiescent periods which have followed the high hours, are necessarily to be viewed as retrograde movements. Normal advance of the tide is by a succession of powerful surges, followed by apparent decline of force, yet, as we all know, though the waves break in failure, the tide is sure to win.

We constantly covet the fervour of apostolic days when the news of the Gospel was carried we know not yet how widely, and desire a renewal of the ardour of Nestorian Christianity which won for it the title of 'A Church on Fire.' Nearer our own times we seek inspiration from the dogged tenacity of the Moravian Brethren who let themselves be balked by no kind of difficulty. More recent still is the movement of God's Spirit which sent missionary pioneers to India, Burma, Africa, China and other Christless lands, and helped to bring into existence the missionary societies which, to this day, are the recognized agencies of evangelism in each of these countries.

About half-a-century ago there rose another great wave of advance, impelling a band of young men and women to form the Student Volunteer Movement, outside the church organizations and apart from the missionary societies. Their watchword was, 'The evangelization of the world in this generation!'[1], and it showed their concern lest the too leisurely advance of the old agencies should mean failure to grasp the task. The generation which the Student Volunteer Movement hoped to evangelize has come and gone, and, though much was done, the purpose which expressed itself in that stirring watchword has not been carried into effect. The failure was probably due in

[1] See a re-statement of the Scriptural basis of this watchword, by the Rev. Alexander McLeish, *Jesus Christ and World Evangelization*, to be obtained from the World Dominion Press, Mildmay Park, London, N.1. Price 2*s*. 3*d*. and 3*s*. 4*d*. (post paid).

some measure to seeking advice at high quarters from the super-cautious, leaders who claimed the authority of position and experience to control the enthusiasm of younger men whom they regarded as dreamers of dreams.

Once more a League of Youth is sounding a call to action, and the rallying word of this band is : ' Evangelize to a finish to bring back the King ! '

' Define your watchword,' says the critical bystander, ' What do you mean by the word " Finish " ?' But the student is not concerned with making any meaning plainer than the straightforward words convey, and his only answer is, ' Our orders are to preach the Gospel to every creature. How is this to be accomplished unless we reach one whole generation ? '

It requires some recklessness of faith to sustain confidence in the face of that appalling diagram of the black sheet of heathendom, relieved only by one minute white space to represent Christianity—a diagram which the Student Volunteer Movement men considered fifty years ago, and on which the modern student detects so little difference that if the white space be any larger it is infinitesimally so. Our parents were roused to action by learning that, in China alone, a million a month died without the Gospel, and only last week the writer read this identical statement from a well-informed source. Truly this declaration seems to contradict all the encouraging statistics of missionary reports, but, when one asks what is the truth, one is told that increase of population in non-Christian lands is such as to prevent the members of the missionary body from ever overtaking their job. Therefore, at the present rate of progress the watchword, ' Evangelize to a finish ! ' is an impossible objective and so, seemingly, is the execution of Christ's command, ' Proclaim the Gospel to every creature.' The men of the watchword are not ignorant of these difficulties, yet they believe that, given the best handling of the actual situation, the task is not impossible and, therefore, they do not lower their standard, but still boldly declare, ' Evangelize to a finish ! '

It seems to the writer that the task of which we are thinking would come much nearer to execution if there were better understanding and co-operation between missionary applicants and the Boards to which they apply. These Boards are aware of a difference in the manner of approach of some candidates. There is more information abroad than formerly, and the student very often presents himself with a determination only to join up with a given society on condition that he be allowed to follow the leading which he believes has been shown him. So far so good, and no Board would wish to thwart a true vocation, but the approach, the attitude, and the manner of asserting his opinions prevent the candidate from being altogether acceptable to the council which is considering his case. He wants a guarantee that he will be released for what he calls ' pioneer evangelism,' as soon as he is sufficiently equipped in the matter of language. The members of the council have in mind the needs of their organized station work and their institutions, and, seeing before them a young man with educational qualifications, who is well suited by training to help the students of that other land, they naturally view it as unreasonable that he should refuse to give even temporary help in the college.

He, however, has reason to believe that if he yields on this point the claims of the college will become increasingly insistent and that, under their pressure, his zeal for reaching untouched peoples may be dulled, while the need of his immediate work will loom ever larger. In the end he will probably do as others have done, and settle down in the comfortable quarters assigned to him as a member of the college staff.

Some candidates, impatient with the apparent impossibility of bringing the Board to the point of committing itself to a definite undertaking, have turned to any association which will promise scope to fulfil what they believe to be their vocation, but have later learned by experience that a man can be handicapped throughout his whole missionary life for lack of the training which connection

with the older society would have ensured. For the moment the student only fears that, once involved in the many-sided work of an institutional centre, it is probable that he may never become free for that evangelism which is his calling.

The purpose of the writer is to seek a solution of the problem of how to give the junior, whose vocation is that of the evangelist, his specialized training. The initial stage of a period of study at the Language School is the same for all. Later on the medicals are drafted to a hospital where their familiarity with the language progresses simultaneously with the training which comes from watching an experienced chief at work. The same principle holds good for the educational missionary, but the junior whose vocation is that of an evangelist lacks equal facilities for his own specialized training. He is familiar with the wise advice, ' Value any and every kind of experience. Learn all that your seniors can teach you. Approach the Board, the mission-station, your fellow-workers and the institution, in a spirit of humility and courtesy. Buy up every opportunity of contact and force it to yield the occasion of direct evangelism.' There is, however, something also that the applicant might say to the Board, and it is on this line. ' We acknowledge that the work of teaching and training of native missionaries is second to none in importance : it is as the multiplication of loaves and should produce its hundredfold of interest, but have you no plan whereby those of us who believe ourselves called to direct evangelism, can be given the training we shall so sorely need if we are ever to do *that* work efficiently ? '

Might it not be advisable to receive such remarks more sympathically than is often the case, and to seek God-given wisdom for the solution of the problem ? What is required is to give that new recruit the kind of specialized training that will best secure for him the equipment he will need as evangelist. Such a training would necessitate a most arduous period of very exacting work, and if he faint under it, or show himself unsuited to

its necessary rigours, or if he choose to make ties which interfere with this particular vocation, he must be prepared to reconsider his position and adapt himself to other conditions of work. To this end, instead of sending practically all recruits for an initial period to established mission-stations or institutional centres, could not some be placed for training under the care of an experienced missionary who is doing this very job ? As a missionary of some experience in pioneer evangelism I assert that it is not impossible to do so. There have been both men and women who would gladly have given of their best to do this very thing and help their younger comrades to learn the difficult and exacting work which they themselves were doing. Under such guidance the juniors would have moved about over as wide an area as possible, doing their uttermost to carry into effect the watchword, ' Evangelize to a finish ! '

As they saw men added to the Church, and realized the absolute necessity of training them, their appreciation of the man at the base who relieves them of this arduous task would have increased tenfold, and the joy of the teacher would have been constantly quickened as he saw new recruits from outer regions and perhaps from recently touched tribes, come into his hands to be trained as missionaries to their own people.

Why has some such plan not been put into practice ? Is one real difficulty the reluctance of Boards to delegate authority, while, on the part of the missionary, it is impossible to train such a band unless he be entrusted with authority ? The very nature of such work places the senior missionary in a position where the utmost discretion is necessary, and where unwise actions, incautious speech, or informative circular letters which tell so much of the leader's plans, may wreck a campaign. In some lands where brigandage is rife, momentous decisions, involving the safety or otherwise of several lives, may often have to be made. On such occasions the leader must be able to control his men. If the writer has made a plea that the young people be helped to carry out the implications of their watchword, this article also brings to the

notice of such young people the fact that no pioneer would accept the position of leader unless those under him could be counted on for loyalty, discretion, and, in the hour of crisis, unquestioning obedience.

'Evangelize to a finish!' is a fine rallying call and provokes enthusiastic response in camp and at conference, but its implications will demand such perseverance, such sacrifice, such self-denial, and such discipline as must inevitably thin the ranks of those who will pursue it to the finish.

A Growing Tragedy

'Beobachter'

THE long-drawn-out suppression of the Jews in Germany continues unabated. To quote mere numbers of those affected conveys little, but to make contact with the suffering men, women, and children reveals something of a tragedy almost too great for words. In addition to the Jews themselves, there are at least a million non-Aryans, many of whom are Christians. To these must be added the 'Aryans' married into Jewish families. All groups are suffering in varying degrees, and their treatment is not uniform over the whole country. Trades and other means of employment are increasingly being closed, and the volume of unemployment and its consequent privation continues to increase.

The State schools have been closed to Jews, and to those of fifty per cent Jewish blood, and, although those with less Jewish blood may attend school, the conditions are such as to make it difficult. Many more special non-Aryan schools are required if the need of education is to be met. In the case of inter-marriage, the continued employment of the Aryan husband is made dependent on his divorcing his wife, with the consequent hardship for both wife and children.

Out of the forty-eight non-Aryan pastors in the Lutheran Church, only two or three have been able to retain their position owing to the attendant difficulties.

The case, too, of the Hebrew Christians is specially bad. It has been difficult to get in touch with them as they are scattered all over the country. The few societies seeking to render help admit that they are only touching the merest fringe of the problem.

Efforts made to rent a house belonging to a Hebrew Christian, for the care of the aged and infirm, were frustrated by Government opposition. No large sums of money can be distributed and all help given has to be of a strictly private nature. The Evangelical Church is itself involved in so many difficulties that it cannot help, and the one indigenous committee at work is so financially handicapped and so restricted in its activities, as to be able to do very little.

The problem of the refugees, too, is growing more serious every day. It is estimated that there are now 33,000 of these in surrounding countries, forty per cent of whom are destitute. About two hundred are leaving Germany every month, and this number is on the increase. The International Christian Committee for German refugees has made an appeal through national and other committees in various countries, but the response has been disappointing. Are Christian people becoming callous to the suffering of their fellows ?

The Christian churches have especial responsibilities for the Christian non-Aryans of whom there are now nearly three thousand among the ranks of the refugees. The colonization scheme in Colombia has only absorbed about sixty people, and many others are ready to go, but there is only money left for a small party. Individual immigrants can enter Bolivia (La Paz) and Colombia if they pay the immigration fee. The cost for an individual is about £65. Skilled artisans, especially, can find work in these places. Others can be helped to finish their education and start in business. This, too, costs money. Many others who are destitute need immediate help and plans have to be made for their future, such as sending them to Palestine or to their relatives in other countries.

In face of all this growing need, however, a number of

the committees at work feel that they will have to abandon their efforts owing to lack of support by the Christian public. Surely this cannot be allowed to continue, and Christian people everywhere should be awakened to this cry of distress which comes from an ever-growing number of people.

Efforts are being made at the moment to re-organize this rescue work and to make a new appeal to the churches. Everyone who has had personal contact with the situation fervently hopes that these efforts will be adequately supported by Christian men and women in the churches.

Official figures are wholly unreliable, and every effort is made by the German Government to minimize the nature and extent of the tragedy, even to the extent of denying its existence and making it difficult for the outsider to help. But there is enough evidence to show that the situation is steadily growing more desperate, and the objective is to exterminate the non-Aryan element in the German nation, or to drive them into ghettos. It is only fair to state that public opinion is not wholly behind the party policy, hence the inequalities in treatment and the influence of expressed opinion on the incidence of the laws.

The burden of this stream of refugees is falling more and more on surrounding countries, and it should be one of the first duties of the League of Nations to deal with the problem in all its various aspects. That the settlement of large numbers of refugees, who tend increasingly to become more largely destitute, presents many difficulties goes without saying, but it is the wiser policy to face the issue squarely now in order to avoid a far worse problem later on. The question cannot be shelved or ignored, and it is hoped that Christian opinion is not so powerless that it cannot keep the question alive until it is adequately dealt with by the League of Nations and the various Governments concerned.

O Lord, who though Thou wast rich, yet for our sakes didst become poor, and hast promised in Thy Gospel that whatsoever is done unto the least of Thy brethren, Thou wilt receive as done unto Thee; give us grace, we humbly beseech Thee, to be ever willing and ready to minister, as Thou enablest us, to the necessities of our fellow-creatures, and to extend the blessings of Thy Kingdom over all the world to Thy praise and glory.—*St. Augustine.*

An Unprecedented Opportunity in India
(Continued)

ALEXANDER MCLEISH

THE United Provinces is historically one of the most interesting areas in India. Redolent with memories of the great days of Hinduism, the Himalayas enshrine the home of the gods and give rise to the sacred river Ganges. This area saw the rise of Gautama Buddha and the proclamation of his teachings which caused a new faith to sweep across the face of the East. Again, in comparatively recent times, it beheld the rise and fall of the Moslem Empire and the passing of its famous places into the control of the East India Company. Benares, Sarnath, Cawnpore, Lucknow, Agra, Meerut, and Allahabad all recall memories of that long story. Within the frontiers of the United Provinces live nearly fifty million people (one-seventh of the population of India), twelve million of whom belong to the ' depressed class ' and primitive tribes.

The density of this region, 442 persons to the square mile, is one of the highest in India. Because of this and the large number of outcastes, the area presents a unique field for missionary effort. In comparison with the Panjab it has double the population, but only half the number of Protestant Christians (173,163), and it has relatively fewer missionaries. This latter fact is all the more significant when it is remembered that the Panjab itself is very inadequately occupied by missionaries.

The period 1911-21 witnessed the considerable increase of Christians by 22 per cent, but in 1921-31 this increase had fallen to 2.6 per cent. During the latter period the population had grown by 10.6 per cent, from which it can be seen that the Christian community had failed to maintain its numerical position. In the Meerut district, which had in the earlier decade experienced considerable mass movements, there was a decrease from 27,481 Christians in 1921 to 13,611 in 1931. There were, however, small increases in some places, especially among the Sweepers

in Moradabad and the Chamars in Muzaffarnagar.

The Christian community is mainly rural and illiterate. Literacy, which amounts to an average of 15 per cent, is mainly confined to the Christians in urban areas. The educational and social gulf between these two sections of the community is very marked.

The United Provinces have many unevangelized areas ; one from which missions have recently retired contains five million people. In the three Indian States of Rampur, Tehri-Garhwal, and Benares there is pioneer work only at Gopiganj in the latter State. The missionaries for the most part reside in the large cities and the chief district towns, and there has been relatively little effective penetration of the densely populated rural areas.

In the light of this background there are several problems which call for special consideration. The first is the unsatisfactory nature of the relationship of the missions to the Church. A questionnaire issued in one area to missionaries in various types of work, and to different groups of church members, revealed great differences of opinion. Neither the function of the Church nor of the Mission was at all clearly apprehended.

Among the missionaries there was more uniformity of opinion, which showed the influence of recent discussions of principle and method, but their outlook was too mission-centric and divorced from the actual Church situation. The main emphasis was placed on the co-operation of the Church and Mission in evangelization, and the extension by the mission of evangelistic activity to unreached areas.

Dominant in the Indian mind was the problem of the right relationship of Church and Mission, especially where these function in the same field. The clash of function was again and again referred to. The domination of the life and work of the local church by missionaries and their paid workers (especially where there are large institutions) is frequently commented upon. One answer, typical of many, was as follows : ' The undetermined relationship of the Mission to the Church has been detrimental to indigenous initiative and effort. Mission employees listen

too much to their master's voice, and so the Indian element in such relationships tends to be self-interested or self-exalting, and the missionary element seeks to perpetuate its own institutions, plans, and ideas.'

In a number of station churches there is acute tension between the mission-employed group and the local indigenous group. The members of mission staffs, often better educated and better off, tend to dominate the councils of the Church, and to have such a share in the financial support that the others feel overshadowed. Many of these churches are not self-supporting, apart from the contributions of the missionaries and their staffs, and this does not make the situation any easier. Some great Church bodies, which claim that the Mission and the Church are one, forget, as one pastor put it, that, ' The voice of one missionary is as great as the voice of ten Indians.' The Mission and Church relationship is everywhere strained, and in travelling from place to place various aspects of the situation become apparent. In some ways these are the pains of growth to a new stage of Church organization, and great patience and forbearance are needed on the part of all leaders on both sides. Nothing should be done to offend the susceptibilities or even prejudices of the other side, and it should be realized that the spiritual factors are the only really important ones. Questions of finance, property, and control should not be allowed to prejudice the spiritual growth of the Church by destroying good-will. Rather, in view of the opportunity for evangelism on every side, both Mission and Church are called to present a united front.

The growing unrest among the 'depressed classes' has its repercussions in the United Provinces as elsewhere. Their greater numbers here (11,500,000) make the problem of dealing with the situation by a small missionary staff and a struggling Church exceptionally difficult. Among the Chamars the spirit of enquiry is spreading, and the previous deadlock in many areas seems to have been overcome. The following are extracts of reports from various districts regarding the Chamar movement :—

'There is a movement among twelve villages here and 120 new families are enquiring'; 'Enquiries have been received from fifteen villages'; 'The attitude of the Chamars has changed'; 'There is opposition and persecution to a movement of enquiry here'; 'There are more than 1,000 enquirers here'; 'Owing to shortage of workers we cannot follow up the opportunity'; 'Political troubles and scarcity of workers prevent progress'; 'We dare not baptize where we can make no provision for teaching and supervision'; 'There are five million Chamars in the province and we are still only touching the merest fraction of them.'

These statements represent fairly accurately the situation, namely, that there are signs of a real movement of enquiry, often stimulated by political and social unrest, that this movement is opposed by the old order of things, but that nevertheless many are seeking baptism. The missionaries are hampered by shortage of workers, and, feeling that they cannot undertake any greater responsibilities in teaching and shepherding, hesitate to baptize.

The policy now generally accepted and founded on the sad experience of the past is to defer baptism till after considerable testing and teaching. Yet the temptation is still strong to baptize too soon and without sufficient proof that the Christian way of life has been really understood. I cannot but feel that there is still considerable neglect of adequate preparation before baptism and of constructive teaching afterwards. Here lies the supreme responsibility of the Christian Church. The lessons of superficial work in the past should be taken to heart and old mistakes not repeated.

Questions centring round this problem occupied many group discussions last winter, and were finally dealt with at the exceedingly useful conference on mass-movement work held at Nagpur on 15-17th February, 1937. The discussion of standards for baptism revealed a very much higher conception of requirements than used to prevail. It was emphasized that whatever be the nature of the group movement, the individual is still the chief concern.

There must be no doubt of his conviction of sin and assurance of salvation, or of his devotion in worship and practice of the Christian way of life. His knowledge of what is involved in being a Christian amidst heathen relationships should be very definite.

All this requires careful teaching and the inculcation of the spirit of Christian worship. Most missionaries who have faced this problem will agree that not less than a year, and every day of that year, must be devoted to worship and instruction. This is especially true where illiterate communities are being dealt with. It is not reading that should be depended upon, but the marvellous memories of the Indian people, which have been too little utilized. Teaching and training must be based on the fact that they are illiterate. There is no use in assuming that they will shortly be able to read or write. The small literate section can be well ignored, and the whole programme of village work based on the fact that it is to be devised for illiterates. Easy and facile ways of learning the mere art of reading solve no real problem ; true education does not consist in acquiring the mechanical art of reading, but in the close contact between teacher and taught, extending over a period of many years, and in group relationships involving a great variety of activities. There is no short cut to true education, and without this education the power to read does not enable the majority to understand even the Bible. Much more can be done, however, to educate those whom we frankly admit must remain illiterate. All the favouring factors in the community life can be brought in to play to develop oral and visual education. Above all must be avoided the creation of an inferiority complex among the adults by the superficial education of children which has done so much to retard the growth of the Christian family. Too great haste defeats its end, and it is vital to carry all the members of a family along together when it makes its first step into the Christian life. To exalt the art of reading into a mark of Christian superiority is to defeat the whole object of true communal Christian education.

In preparation for baptism it is important that the whole group of workers should be interested in every enquirer, and make the care of each the prayer and concern of the whole group. This involves frequent conferences and joint action in dealing with enquirers. Another necessity is that of exalting the centrality of worship in the Christian life. It is not too much to require daily worship and instruction. This always brings up the problem of a suitable place of worship. I know many fields with large numbers of scattered groups of Christians, and perhaps only one hall or small church among them. The result is that it is difficult to create the sense of fellowship, and especially to give that witness to the outside world which the spectacle of communal worship provides. This is very important in India. A suitable place of worship has a profound influence on the growth of the infant Christian community and is a very special witness to non-Christian neighbours. The provision may be of the simplest nature, but it is one of the very first requirements in creating the consciousness of the Christian fellowship from which spring all real Christian growth and activity.

I am convinced that the failure to emphasize some of these fundamental requirements is mainly responsible for the backward condition of the rural Christians of this Province. Only here and there have enquirers received anything like adequate teaching; the idea of the Church is simply non-existent over large areas; there are a few places of worship and little evidence of progressive building up in the Christian way of life. It may be admitted that the eagerness of the uninstructed to be baptized, and the lack of workers and resources have helped to produce this result. That may be true, but this way of founding the Church merely leads to stalemate, the community ceases to grow and even Christian evangelism becomes impossible. Every requirement of the Christian life needs to be understood clearly. In breaking away from a pagan system, that which is to be left behind and that which is to be substituted cannot be

too strongly emphasized. Individually and solemnly each enquirer must be confronted with every thought, claim, and relationship of the old life and clearly determine to give it up, and with equal concreteness each must stand before the requirements of the new life and its relationships and decide wholeheartedly to adopt them. There can be no vacuum; the new life must fill and more than fill all the thoughts, activities, and relationships of the new disciple. It is, however, not a better ethical code that is to be substituted, but a new spirit of life founded on a really new creation such as Christ bestows.

Considering the circumstances with which we are confronted in India and the fact that we have to deal mainly with the 'depressed classes,' too great emphasis cannot be placed on this definiteness and concreteness of instruction. Very little must be left to the imagination, and all this requires exacting and painstaking work. There is no use facing this responsibility without adequate preparation on the part of the missionary and without the right type of helper. That the work demands the highest spiritual devotion and single-mindedness on the part of all workers is amply attested by a study of such work as has been successful.

At what point and in what degree voluntary help from among the new Christians can be called into play cannot be forecast. There is general agreement that even very immature converts can be greatly used in bringing in their relatives and friends as enquirers. The task of instructing the latter, however, will still fall on the working group whose is the responsibility for building up the infant Church. The Church can best help in this instruction and training by making its worship vital and educative. That is the best contribution to the upbuilding of the young convert or enquirer that it can possibly make.

From what I saw last winter in India I cannot too greatly emphasize what to me was something of a new discovery, namely, the power of worship to solve many problems which instruction can never solve. The attitude

of worship is the true attitude of the learner in the school of Christ. Have we of the West thought too much of formal instruction ? I rejoiced to hear one leader in mass-movement work say, ' Our people are illiterate so they must learn by heart all that they will need to know—all the hymns, the prayers, the creeds, and as many key passages of Scripture as possible. Their minds must be richly stored.' Almost any of the more intelligent men in that group could conduct the whole service, and it was not considered out of the way that it should be so.

There are many ways in which a satisfactory service of worship can be built up. It will always need, however, careful attention and should be related to the needs and capacities of the group. A common service in which all take part is the ideal, and central to any true worship is the commemoration of the Lord's death. In this act of fellowship the grace of Christ is signally manifest, and to deny this vital help to any immature or struggling Christian soul is a grave responsibility. We dare not create the idea that there are two kinds of Christians, those fit to partake of the Holy Communion and those not fit. No Christian can progress without all the means of grace and it is the immature yet sincere Christian who needs it even more than the Christian of experience. I shall never forget the assertion of one experienced worker, that he had seen few, if any, cases of backsliding among those who had become communicants, but that there were many between baptism and communion.

This brings us to the question of ' Church Discipline.' It may be that we have been lax in this connection, partly because the Church has had to be established by foreigners among native peoples. It is, therefore, important to have the indigenous Church fellowship functioning for itself at as early a stage as possible. The example of the New Testament church and its own sense of the fitness of things will lead the young church to right conclusions. Nothing ever can justify letting down the standard of discipline. If it is relaxed a terrible Nemesis awaits the church, and a very speedy end of all further advance. Here we have all

the explanation we need of so many abortive causes, and of so many fruitless and declining churches. In one field the mission board became alarmed at the low standard of spiritual life. It announced that after a certain number of years, if things did not completely change, it would withdraw its missionaries and all further support. This gave the needed shock. The elders met and deleted over seventy per cent of names on the church rolls for un-Christian conduct known to them individually. The church fellowship made a new beginning on a higher level. It maintained that level and the church grew by leaps and bounds. There was no restraining the zeal of the members. There is in this a lesson for us all. It may be that there are many situations where nothing short of such action will achieve anything. Yet such action must be under the guidance of the Spirit and for the salvation and recovery of the individuals so dealt with. There can be little spontaneous expansion of the church in the absence of a high standard of Christian life and witness.

In dealing with the present opportunity it is clear that the Church must act in full co-operation with the Mission. The responsibility of the last mass-movement advance was carried by the missions alone, and to a great extent its results have not yet been assimilated into the church. Naturally the church is somewhat alarmed at the prospect of a new influx before it has adjusted itself to the last. Additional reasons advanced are that it has much unemployment among its present members and a low standard of living ; that it has experienced a great reduction of foreign help; that it feels that the mission is more interested in the non-Christian than the Christians,in numbers than in quality.

The difficulty of assimilation with the older Christian groups lies in the actual nature of the Christian fellowship with which the average mass-movement group comes into contact,—the district missionary and his paid workers. The older station church often consists mainly of the missionaries and paid workers in schools, hospitals, and other institutions, and their families. When ill a few

of the villagers may go to the hospital, and one or two may benefit by educational opportunities. There is, therefore, no contact other than ' professional ' with the older Christians. They are formed into ' unorganized ' congregations, where again the ' elders ' are usually paid mission workers. Should the older Christian groups have a religious ' convention ' these newer groups often do not join in it, but have ' melas ' organized for them apart.

The real problem of the older as well as of the newer groups is that of spiritual self-integration. The older churches have been described as ' conglomerate', namely groups of individuals divorced from any real communal life. Whatever truth there may be in this, the real failure is not in the nature of their origin but in the lack of that fellowship which, for want of a better expression, we have called spiritual self-integration. The existence of such a real fellowship in the older churches would be a powerful factor in the assimilation of the newer groups. If it has been found difficult spiritually to unite the ' old ' families, it is likely to be more difficult to unite new illiterate village groups into an effective Christian fellowship. If the economic status and future of the present ' conglomerate ' groups is still largely unsolved, the economic problem of the newer groups will prove an even more difficult matter. It is well clearly to recognize these difficulties.

The absorption of village mass-movement groups, as the experience of the United Provinces shows, is an exceedingly difficult matter. If they are self-contained groups attached to the soil and not likely to be dispossessed, that is one thing, but if they belong to the Hindu village system, they have no economic position under the village customary law. If they are to survive at all that law must be altered. Minorities, divorced from the village system, cannot exist in the Indian countryside without protection. Who is to look after their interests and fight for a new legal, social, and economic position ? The Christian Councils and the Indian Christian Association are the only answer.

We have to face actual situations and no other bodies exist which will raise a finger in defence of Christian minorities. The Government has so far done nothing to change the situation, and it is very doubtful if it can do anything now. Only the complete reorganization of the Hindu village system seems to offer any hope.[1] This will be a slow process as that system is wonderfully self-contained. No doubt it is founded on a minimum standard of living, but all get something and there is security and no unemployment. The status of each group is clearly defined, and the system works well. The emergence of new needs due to contact with the West, however, is breaking it up. There is great restlessness everywhere, which is on the increase, and if not somehow satisfied has the roots of revolution in it. Can any of the communities which offer a spiritual home to the 'depressed classes' meet this demand for a wider life? Can the Christian fellowship offer this to these masses? If the mission rushes ahead and introduces thousands into the Christian fold, who is to carry the responsibility for all the consequences? Is it just to be left to chance? Will the Indian Church be later told that these people are its responsibility, that it must assimilate them into its fellowship practically without outside help?

Then there is the further question of what will be the position of these village Christians if they still remain part of the Hindu village system. They can scarcely be expected to free themselves. Take the case of many of the Chamar Christians in this Province. They desire to continue part of the old system while confessing Christ. They want to be 'religious' Chamars. They would accept the Christian creed, but keep the old social and economic status. Are these people in any real sense Christians? Yet large numbers of mass-movement Christians are now living in this way, and if they remain in their villages how are they to find a way out of the entanglement? Can they come out and adopt Christian

[1] See 'A New Social and Economic Order?' by W. H. Wiser, p. 367 in this number of WORLD DOMINION.

customs and live as Christians should? Can they be expected to leave the old economic life if a new one is not provided for them? Large numbers of them are willing to add Christ to the Hindu Pantheon—the old problem of the Hindu integrated religious, social, and economic system—but can we be satisfied with this? It is the failure to answer these fundamental questions that has led to the present regrettable position, and we must ask, is the Christian movement in a position to assimilate more, when it has not yet assimilated masses of those already 'reached'?

It has been suggested that the establishment of Christian villages is a way out of the difficulty. This means the acquiring of land, as apart from the land no community can exist in village India. In view of past experience, expert guidance is needed here. This solution however, bristles with difficulties.

In South India the movement has been spiritual and indigenous, and has presented a largely accomplished fact for the missions to deal with. Its inception and much of its progress has been due to voluntary effort. In the North, however, it was fostered and developed by deliberate mission action, and this entails more definite responsibility than when the movement is more or less spontaneous. The mission is at once confronted with questions of livelihood, communal organization, and all the problems attached to numerical increase.

The Indian Christian leaders have not hesitated to join in the preaching of the Gospel, but they have hesitated about accepting responsibility for the consequences. Fullness of life is offered, but these village Christians have to go on living on the margin. The knowledge of this spreads, and first hopes not being realized the movement slows down. To put Christian teaching into practice is the problem of real follow-up.

If we admit that this is not the work of the evangelist or the Church, we have to ask whose work it is. Is it not vital that all those who have experience—Indian and foreign—should be formed into a body which would deal

with these follow-up problems, which have checked the growth of the Christian community and will inevitably do so again? This is not the place to specify the functions of such a body, but it is clear that if these vital matters are not attended to, the infant Christian community will be lost in the mass and will have to wait till a future day when India will reach a higher standard of livelihood, possibly retarded by the steady increase of population and the decrease of foreign trade. As things are, Christians must care for Christians or be swamped.

Christians cannot tolerate this deadlock. They must help in the reconstruction of the new India, if not, the low caste man (Christian or otherwise) is going to be further exploited. The use of machinery and labour-saving mechanism is already creating difficulties, and the well-off are becoming better off, and the poor becoming poorer. If the Government does nothing and missions can do little; if it is not the function of the Church to deal with these questions and also difficult to add to the responsibilities of the Indian Christian Association, the question remains, who is to do it? This problem, which holds up the mass movement, confronts all interested and might be called 'the problem of new adjustments which will enable the village Christian to live the Christian life.'

A lay body representing all these interests is urgently called for, and should be so constituted as to bring the needs of the 'depressed classes' before the Government and other rural reconstruction committees and the churches, and to create a public opinion on the whole question. A study of the feasibility of this at Lucknow showed that it was quite possible to constitute such a group of men; the men exist and the initiative in doing so would lie with the Provincial Christian Council. In many ways the United Provinces would be an ideal field for this experiment.

These problems reveal the complicated nature of the task confronting Church and Mission, and plainly show the the need for concerted action if the present opportunity is not to be lost.

Central American Situation[1]

CHARLES S. DETWEILER

THERE are no racial cleavages in Central America requiring five republics: the significant division is not political but physical; it is between the Pacific and the Atlantic slopes. On the Pacific side the Indian race predominates, the civilization and language are Spanish and the bulk of the people, together with the capital cities, are to be found there. On the Atlantic side the influence of Great Britain was dominant until the close of the nineteenth century. British Honduras still exists as a Crown colony and in Nicaragua the British protectorate of the Mosquito coast was not given up until 1894. On the Atlantic side the country is sparsely settled, and the Negro race, largely English-speaking, predominates. American fruit and lumber companies control the business of the coast and the railroads are under American management.

In its social and political life Central America is a prolongation of Mexico, albeit far less developed. Especially in Guatemala does one note the similarity. The Indians are of the same stock as in Mexico, descendants of those who built the pyramids and stone cities of Yucatán. And they are in various stages of 'hispanicization.' Those who live in the cities and towns are completely 'hispanicized' in dress and language, and, in addition, there has been considerable intermarriage of Indian and European. The Indians of the countryside still continue the life and customs of past centuries; in Guatemala a large part of them understand no Spanish, and speak only their native language. Ultimately, through the spread of public education, the Indian dialects will disappear, and Spanish will be the only language. In Salvador there is but one small section where the Indians maintain their language and life as in the days before the Conquest. These speak the Pipil language, and their number is estimated at

[1] 'A Survey of Central America' is in the course of preparation and will be published by the World Dominion Press in the near future.

35,000. In Honduras and Nicaragua the only primitive peoples are of a race inferior to the highland Indians. They live near the Atlantic coast and are being evangelized by the Moravian Mission, using the Mosquito, Suma, and Rama dialects.

The social organization is a continuation of the feudal system imposed by the Spanish conquerors, who parcelled out the land among themselves and used the Indians as serfs. There remain many Indians who are small farmers, but the ruling class is composed of comparatively few large landowners. An influential middle-class is conspicuously lacking. It is perhaps due to this lack in all the countries of Latin America that the university students are so vocal and vehement in political life. Where there is a great gulf between the land-owning class and the poor who are employed by them, there is an invitation to agitators to stir up class hatred. In the early part of 1932 the country of Salvador was startled by reports of a Communist uprising. It was in reality an uprising of Indians, most of whom knew nothing of the Communist principles of their leaders, but who had been readily induced to seek control of the Government in order to improve their condition. The police and rural guards in suppressing this movement wrought terrible reprisals, executing without trial all alleged Communists. It is estimated that eight thousand men were shot in this manner. Similar uprisings have been feared among the Indians of Guatemala and among the labourers on the banana plantations of Honduras.

The Indians who took part in this Communist movement were all devout Roman Catholics, probably immune to atheistic propaganda, but disposed to destroy all institutions that stood in their way. The rulers of Salvador on that occasion did not hesitate to say that only through a better religious training could the country be saved from violence and destruction. Yet they have lost confidence in the spiritual power of the Church of their fathers. With few exceptions the professional and business men of Central America do not attend church, and they use

its services only to adorn weddings and christenings. Evangelical missionaries have gone to Central America because they are needed to bear witness to the power of the Gospel and to found churches that shall be seed-plots of a new social order.

All the governments of Central America are fearful of Communist propaganda. It is doubtless due to this fear that Salvador and Nicaragua were easily persuaded to follow the lead of Germany and Italy in recognizing the Insurgents of Spain. This also is a factor in the success of the Roman Catholic Church in staying the anti-clerical movement proceeding from Mexico. In both Nicaragua and Salvador the Roman Church has regained some of its political and social influence. This Church is doing its utmost to fasten upon Evangelicals the irrelevant label of Communist. In the autumn of 1936, some two hundred men were surprised by the police near the town of Juajua, Salvador, in a Communist assembly, and it was said that most of them carried Bibles and were pretending to be Evangelicals. Immediately the Government issued regulations governing the meetings of Evangelicals. It is now required that each pastor shall secure a licence to preach, and that, in connection therewith, he shall present a list of all those who are members of his church, giving their place of residence, age, and occupation. In the country and smaller towns, evening services are prohibited. The governor in this particular Department explained to the missionaries that this restriction was due to the disorders connected with some movements and anti-foreign groups of Evangelicals. The meetings of these sects are characterized by noisy demonstrations and are often prolonged until past midnight. Much of this might have been prevented if the Baptist Mission and the Central American Mission had had the means to develop the work normally and occupy the principal towns with trained pastors.

In distributing the Scriptures and in pioneering in new places with the message, all the missions in Central America have distinguished themselves. Heroic and self-

denying service has been rendered by many missionaries. In building self-supporting and self-directing churches, the different bodies have not been so successful. The churches are still dependent upon the ministry of the foreign missionary. A body of well-trained national pastors and teachers is lacking. Fortunately, steps have been taken to remedy this lack. The Central American Mission has developed a training-school for pastors in Guatemala City, and already has sent out into different republics some excellent young men. The Baptists in Salvador have made a beginning with a training-school which will ultimately supply the needs of Nicaragua also. Missionaries are recognizing that these republics are progressing in public education, and that, therefore, the labour of evangelization is not as simple as it was a generation ago. The national workers are producing results in the rural districts, but are not reaching the inhabitants of the cities. The standards of the ministry should be raised until all men have the equivalent of a high-school education besides the special theological education.

The improvement of the national ministry is urgent for another reason. It is becoming more and more difficult to secure permission for foreigners to enter these countries to reside. This has nothing to do with religion, but is a result of a growing nationalism, and is also an imitation of the immigration policies of the United States. It is practically impossible for any new missionaries to enter Costa Rica and Guatemala. With some difficulty the missions in those republics have succeeded in bringing in replacements, but have not been allowed to increase their force. It appears to be only a question of time until these restrictions prevail in all these countries.

All of the republics are responding to the efforts of the Government of the United States to promote the building of an international highway. The United States has offered to construct at its own expense a certain number of steel bridges in each country, on condition that connecting roads be built and maintained. Thus far Guatemala and Salvador are the only republics actually linked

by a good motor road, but progress is being made all round. Air travel is becoming more popular and safe. The Pan American Airways have added two new planes a week in each direction to the three already in operation between Panama and Guatemala, touching every capital city *en route*. These improvements in communication will make for better relations between the nations and will certainly aid the missionaries. Already it has made possible closer fellowship and co-operation between the Moravian and the Baptist Missions in Nicaragua.

The South Sea Islander and His Future

MAURICE FRATER

A CENSURE frequently passed on the natives of the South Seas is that they are lazy and incapable of sustained effort. Nearly all Europeans who have lived in the islands endorse this imputation and regard laziness as a self-evident characteristic. But it is a foolish and ungenerous estimate, and arises from a disposition on the part of foreigners to judge natives by their own standards. However primitive and averse to labour the chocolate-coloured man may appear to be, his life is far from simple, and differs from that of his white brother by a whole hemisphere of thought and experience. It takes a long time to understand native character, and the longer a European lives among the islanders the more does he realize the difficulty. Characteristics that foreigners regard as blemishes are really traits that natives have evolved in adapting themselves to their environment.

The New Hebrides islands are primitive and uncivilized, with a people still in the Stone Age, knowing nothing of metals and their uses. In hundreds of villages to-day the white man's coming has made no material difference to the native habits of work. In those communities, where each man works for himself and where food depends upon work, there cannot be much downright laziness. The lazy man is a hungry man for the simple reason that

his meals are dependent upon himself, and if he fails to make provision for the satisfaction of his daily wants there is no one else to do the catering, for the South Sea Islander possesses none of the conveniences that the European has about him all the time. There is nothing for a man to eat except what swims in the sea, flies in the air, prowls in the bush or grows in the ground, and unless the native devises some means of catching those elusive creatures and converting them into articles of food, his cupboard is likely to remain in the same chronic condition of bareness as that of Old Mother Hubbard. He must shoot, snare, or catch his food with his own hand, or with weapons and digging tools that he has made for himself, and fashioned to his own ends from such raw material as he can wrest from Nature's inhospitable bosom. In the New Hebrides, hunger and laziness are synonomous terms while abundance and laziness are mutually exclusive.

There are no rich natives living on other men's labour ; no paupers or loafers living on the industrious and prosperous. The shrewd patriarchs of a forgotten age, who were the ancient lawgivers, endowed the islands with land laws which are more equitable than ours and provided every man with a plot of ground which he could call his own, on which to grow his produce and meet his domestic requirements. Under their system of inalienable land tenure, there are no rich men, and none who have more than they really need, nor are there poor who have not enough. Every man works, but, except at planting time, nobody has to work too hard. There are no shirkers or strikers because the inevitable result of such madness is an empty larder.

For the gratification of his temporal wants the native really needs little or nothing from the foreigner. He does not possess complex and expensive luxuries, but he is a rich man, for his wants are simple and are fully satisfied by his own industry. Living to-day amid the peace and security which the *Pax Evangelica* has established, these native men, women, and children are probably happier than ever before. Only a few years ago they worked in

their plantations by day, and slept in their villages by night in constant fear of the vendetta warfare which ravaged the islands. An unremitting vigilance had to be maintained to escape being harried by foes. That is a thing of the past, and life is now safer than in Britain. The preaching of the Gospel has brought inter-tribal fighting to an end and heralded an era of goodwill. Friendship and simple service are the contributions which the native Church has brought into the Kingdom of God. One cannot but admire the devoted lives of the converts who delight in God's Word and seek to serve Him. Christianity has brought new interests into their lives.

One grieves at the passing of the native's Golden Age, even though it is recognized that with the entry of civilization changes are inevitable. The clash of colour is part of a disintegrating movement which is world-wide. White men have entered the Black men's domain and are compelling them, much against their will, to adapt themselves to a strange and entirely new mode of life. With the rapidity of an avalanche, civilization is descending upon them and the bewildered aborigines are expected to assimilate in one or two generations what Europeans have evolved in two thousand years. The old balance is being upset and, in the process of adjustment, age-long habits are going and revered sanctions are being rendered obsolete. Some tribes have been unable to adjust themselves to the new conditions and have fallen out in the struggle for existence. Some are still in the thick of the fight and it will tax the utmost energies of administrators and the missions to bring them safely through the transition struggle. Others have surmounted the critical period and, full of confidence, are facing the future with a new lease of life. Grim experience, however, has taught their protectors that only by grafting the new order on to the stem of the ancestral social system of the natives, which is bone of their bone and flesh of their flesh, have they any chance of survival.

It will take a long time, possibly generations, before the people can adapt themselves to the new conditions.

The old props have gone and they are looking about for something else on which to lean. They find it difficult to leave the old paths and embark on new ventures. Christianity alone offers a door of hope and a haven of shelter. Christian missions are exercising a mediating influence and inspiring the people with confidence for the future. In all things they have to be led like children. The teaching of the schools is infusing a new spirit into their lives and furnishing them with a motive power to face the challenge of the new era. The white traders, too, by providing an incentive to industry, have introduced a quickening current into the sluggish stream. They have also taught the natives the value of the land and the possibilities that are wrapped up in it. The casual worker is giving place to the methodical and disciplined labourer. In this way the native is growing in self-respect, self-reliance and resourcefulness. Contact with natives of other islands, which Christian fellowship has made possible, has led to an interchange of thought and commerce and no longer are the tribes self-centred and isolated. This has in it all the elements of a great renaissance ; but for the conservation and prosperity of the native race it is essential that it should acquire two characteristics, the power of initiative and the power of sustained action.

A Caravan Mission to Kabyle Villages

JOSEPH J. COOKSEY

THE Kabyles of Algeria, the Riffs of Spanish Morocco, and the Shleuhs of the Moroccan Atlas, are some of the more important tribal remnants of the Berber people who once wholly occupied that part of North Africa lying between the Mediterranean and the Sahara. The Kabyle section is, without doubt, among the most intelligent and progressive of the Berber tribes, and their reclamation from Islam to the Christian faith of their ancestors would powerfully affect the whole religious situation in North Africa. The Cross, still tattooed on their forehead, hand

or ankle, recalls the days before the Moslem conquest in the eighth century, when this sign signified their devotion to their Lord and Saviour. Miscegenation with Arab and darker types has left its mark on the Kabyle features, but the original Libyan type, ruddy of feature with greyish blue eyes, is still commonly met with. Though superficially Islamized, there is no difficulty whatever to-day in holding Christian meetings in any of the three thousand Kabyle villages.

Preachers with a sense of vocation, speaking fluently the native language, could reach a million of these people, living in Algeria and parts of Tunisia, with the message which won the hearts of their fathers in the great days of St. Augustine.

The present time is peculiarly favourable to undertake such a venture. There is a movement among the rising generation of Kabyles to seek social, cultural, and political identity with France and to sever the ties which, for centuries, have bound them to Islam and Koranic law. It has for years been obvious that the Kabyle psychology, with its European predilictions, was bound to produce this orientation toward France, and would be hastened by the thirst for French education. It is shown in a determined effort now being made to emancipate Kabyle womanhood through the education of the girls. Already 15,846 Kabyle girls are attending elementary schools, and 138 have begun secondary education. Progressive leaders, both French and Kabyle, see in the schools for female education a lever which, steadily applied, can lift the whole people to a far higher level.

Roads, the corrective of that isolation which breeds ignorance, prejudice, and senseless tribal enmity, have quite recently been greatly increased all over Kabylia. They link up weekly markets, holiday fairs, and a network of far-flung villages, making possible as never before a comprehensive evangelization of Kabylia by means of a motor caravan. On the rocky heights where hundreds of villages are built, and in those villages nestling in deep highland glens, the motor may not yet enter ; these must

be reached on mule- or donkey-back, or by hardy pioneer climbing.

This is a task for a team of robust men, young missionaries and native Kabyle Christians working together, according to a plan, which would methodically cover the whole country, visiting and re-visiting its three thousand villages until the Christian message has been effectually delivered to the people.

A study of methods of approach and follow-up of village visitation has been carried out on the field by experienced and competent leaders. They have decided that a motor caravan, for Scripture colportage, similar to that now being used by the British and Foreign Bible Society, in North Africa, would offer the maximum advantage. The evangelists would be assured of a resting place in villages which cannot offer even the most primitive sleeping accommodation. It would enable the workers to travel even when the weather was uncertain in these high mountain regions. It would give a centre around which the people could gather to hear and read the Word of God and for the circulation of the Scriptures and Christian literature.

The cost of a motor caravan and its running expenses ; some necessary food for a team of native Christian helpers (frequently changed in order to give experience in Christian service to the maximum number) ; some small sums for the hire of animals wherewith to reach even the dwellers of the villages which are perched like eagles' nests upon the Atlas Mountains : this represents in the main the outlay needed for such a venture. It would be money well spent, for the winning of Kabylia for the Lord Jesus Christ could be a disruptive force of incalculable power within Islam throughout North Africa. It could be done. Shall it be done ?

The triumph of Christ in North Africa is supremely seen in Christian Arab women, living in Moslem households, who, in their girlhood learned of Christ, in the classes of the missionaries. Isolated, without fellowship, seldom visited by their Christian teachers, they nevertheless hold fast to Him and His love.

A Serious Question in Burma

V. W. Dyer

WE say glibly enough that we believe the promises of God, but do we really? I found that I partly believed them, but when I came to a very difficult situation, I was always making an exception of my own difficult case, 'Surely, God does not expect me to trust this extraordinary crisis to Him: I have just got to have money or extra help!' or, 'This is such a peculiarly difficult situation. I cannot expect God to handle this matter. Other matters and other problems, of course, I shall trust to Him, but not this, it is impossible!' This is the kind of thing I used to say to God, but I am convinced now that He really has the answer to every problem, with no exception. Also I am sure that God can give me His answer (not always the answer I like or what I expect) for every single situation, with no exception, provided that I am willing to fulfil the spiritual conditions. Just as I can listen to London on the wireless if I tune in carefully enough, so I can get God's answer to every difficult situation if I am: (1) Quiet before Him long enough; (2) honest enough to face all the facts, even the unpleasant ones about myself; (3) willing and ready to do whatever He wills, cost what it may.

What I have proved in my own life and in the lives of a good number of my friends, I am sure is true of our Burmese work if enough of us missionaries in Burma will be, before God, quiet, honest, and willing. Let us ask ourselves afresh if we really believe these promises of God: 'My God shall supply every need of yours, according to His riches in glory by Christ Jesus.' 'He is able to subject *all* things unto Himself.' 'He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.' Do these promises apply to our work in Burma to-day or not? Is it God's will for our work to go forward or backward? Is His loving power all sufficient? Is the trouble with God or with us? Is there much that is wrong in our methods, that we are faced with such a shortage of men and money? Why do we not

face up to what is wrong in us? Through our desperate situation, what is God trying to teach us? May it not be that God wills the work to go on, but to go on with different methods and emphasis than in the past? Are we willing to pay the spiritual price to find God's solution? May not part of the trouble be that God's power is not 'working in us'? Oswald Chambers* suggests that, 'We are not sent to battle for God, but to be used by God in His battlings.'

These promises mean that the evangelistic work which is vital (resulting in genuine conversions and infilling with the Holy Spirit) in every Burmese mission station will not be stopped, but will go forward if we really seek God's plan, not otherwise. These promises guarantee more and more conversions in every mission station, or else they are pious rhetoric. If we fail to take advantage of 'the unsearchable riches of Christ,' it is not the Board's fault, or the fault of friends at home, or God's fault, but our own. Are we ready to let God show us our faults and His plan? We shall have to choose between self-will and God's will.

How can we find God's plan for work in Burma? In a new pamphlet on 'Leadership' I find the clearest answer to this, even though our shortage of men and money were tenfold greater, and our differences of honest opinion a hundredfold wider:

> 'It is not only the bad things, fears, hatreds and impurities, which divide men. Good things, ideals, principles, points of view, are equally potent in causing disorder. On these rocks committees split and commissions founder. A committee may be merely a number of men, each urging his own point of view. Where is the ultimate authority to lie? In grave issues a majority vote is seldom satisfactory, and compromise, however diplomatic, is always compromise. How does such a problem appear to God? Can man find this by being quiet and listening to Him? Thousands of men and women in many countries would say that they have, in this way, come to know the ruling of an ultimate authority with which all can agree. In the quiet, the selfishness and pride which are often mixed with the defending of correct points of view, are eliminated as surely as the fear that prevents

* *My Utmost for His Highest*, by Oswald Chambers.

true honesty. Through the rich unity of many minds a common knowledge of God's purpose emerges.'

Let us first accept and follow to its logical conclusions Dr. John R. Mott's principle that we shall always 'regulate our policy, not by the visible, but by the invisible resources.' Secondly, let us *all* take upon ourselves the responsibility of raising up soul-winning leadership. Each of us who has accepted Christ's call to be 'fishers of men' is required, not only to win men for Christ, but so to win them that they become soul-winners, and soul-winners who change the whole of life, in every area, personal, social and national. Dr. John R. Mott, when he held a leadership conference in Rangoon some years ago, agreed that we must raise up the kind of leadership that makes itself indispensable and creates its own financial constituency. That is the only leadership that is satisfactory. It is easier to see it now, in these days of fast-lessening funds and fewer missionaries. Have we been producing many of this kind? When shall we?

We have Burmese leaders (and can raise up many more) who can not only man the evangelistic work of our mission-stations as well as the missionaries, but some can do it better. I say this with all due respect to myself as the Rangoon Field Missionary, and with deep appreciation of the noble work of my Burmese missionary colleagues striving under trying conditions.

Shall we take H. W. Smith's happy suggestion in regard to a college pastor and apply it to the whole Burmese mission field?

'We have young men of the country, with the training and the ability to take over this work at once. To mention only two or three, men of the type of the pastor of Lanmadaw, the superintendent of the Pegu Karen High School, or the superintendent of the Street Boys' Refuge, should be able to do acceptable work in this place, and would be available now.'

The primary need is not for more missionaries but rather more Burman leaders, especially laymen who can reproduce the New Testament quality of life.

If even three or four Burman missionaries will work together on the basis of being 'completely committed to

Christ and unbreakably committed to each other in abiding fellowship,' for producing ' fishers of men ' as the primary business of life, ready, at all costs, to learn and carry out God's plan, there is no question about the glorious future of the entire Burman work.

Edinburgh, 1937

E. W. Burt

IT is difficult to pass on to those who were not present the creative importance of such a great Conference as that just held in Edinburgh, on Faith and Order. No printed report can adequately convey the atmosphere or spirit of such a Conference. All that can be attempted here is to give a few notes and impressions of one who had the honour of representing the Church of Christ in China. Readers of World Dominion are committed to the evangelization of the world, and they are painfully aware that the divided state of the Church constitutes one great obstacle to the accomplishment of that task.

The first World Conference on Faith and Order was held in Switzerland in 1927, and in the intervening ten years much valuable work has been done to consolidate the work begun there. The success of Edinburgh in 1937 is due to the long and thorough preparation for it. Many representative groups have met for quiet discussion, and many helpful books have gathered up the results of these discussions, and these have been closely studied by the delegates who thus came together equipped in mind for further consultation and action.

Without exaggeration it may be said that the recent Conference was the most representative Christian Council ever held. It represented no less than two-hundred-million Christians. The Roman Church alone refused to take part in it. All other sections of the Church sent delegates. The regretted absence of the Evangelical Lutherans of Germany was due to no unwillingness on their part, but to the refusal of their Government to allow them to attend. Some 420 official delegates, clerical and lay, men and women,

assembled in Conference. Many of them had travelled thousands of miles from the ends of the earth ; from Fiji and Antigua, from New Zealand, Africa and the Far East, and, during those fifteen crowded days, men of all races and colours rubbed shoulders in the streets, and a veritable Babel of tongues arose. Many of those present had just come from the sister Conference, on Life and Work, at Oxford, yet they attended with unflagging diligence to the end.

After two days spent in hearing introductory speeches, the Conference resolved itself into four main sections, which dealt respectively with the following subjects : The Grace of our Lord Jesus Christ ; the Word of God ; the Ministry and the Sacraments; and Church Unity in Life and Worship. These large sections were again subdivided into smaller and more workable groups, each concentrating on some particular aspect of the subject, and special care was taken to make each group as truly representative as possible. The findings of the various groups were again discussed and amended in the main sections, and finally, after being put into shape by drafting committees, were presented to the full Conference for adoption. The work was done very thoroughly as far as limits of time allowed, but, as proceedings were carried on in French, German and English, with translations, our hours were often protracted, and, on certain days, some of us were hard at work from nine-thirty a.m. until after eleven p.m.

A wonderful spirit of patience, courtesy and goodwill marked the Conference, and there was no jarring note of discord, whilst in our devotional hours a feeling of perfect oneness in Christ was felt, which in itself was a precious means of grace.

Absolute agreement was not attained, but a surprising measure of harmony was reached on the fundamental subjects of Grace and the Word of God. The chief obstacles to a common understanding were encountered under the headings of the Ministry and the Sacraments, where we failed for the present to reconcile the high ecclesiastical views of the Orthodox Church and the Anglo-Catholics

with the views of the Evangelicals and more pronounced Protestants. These differences were honestly stated, and there was no endeavour to minimize them. Certain notes and reservations were inserted in the Report which do justice to the views of minorities. A rigid uniformity was not sought or desired, but rather variety in unity.

Readers of the Report will turn with special interest to the last section which asks the question : ' What can we do to move towards the Unity we should seek ? ' This unity has two aspects : (*a*) The *inner* spiritual unity, known in its completeness to God alone, and (*b*) the *outward* unity, which expresses itself in mutual recognition, co-operative action and corporate union. Dr. John R. Mott, who has done more than any one man now living to promote such co-operation, suggested seventeen practical steps for the consideration of the churches.

In order to make progress and consolidate the work of this Conference, the churches are recommended to form a World Council, which should be so designed as to combine and yet conserve the distinctive character and values of the two movements, known as ' Life and Work ' and ' Faith and Order.' After the first World Missionary Conference, held in Edinburgh in 1910, an International Missionary Council was established with National Councils in almost every mission field ; these have done much in recent years to promote unity, and, on this analogy, it is now proposed to form a World Council for the Christian Church in all lands. This object may take several years to mature, however we are not working merely for the petty span of our own lives, but for the future which gleams before our vision.

In concluding this brief note on a remarkable Conference, a warm tribute should be paid to the Archbishop of York, who presided and who guided our deliberations with unfailing wisdom and good humour. He was ably seconded by the Vice-President, Dr. Garvie. Nor should the arduous services of the Secretary, Canon Hodgson, be forgotten, for both during the Conference and in the preparation for it, he worked with unremitting and tireless energy and devotion.

The Conference came to a fitting close with a solemn declaration of faith and a memorable service of thanksgiving in St. Giles' Cathedral. It has taught us to understand one another better, and to learn of one another with humility of heart, and, finally, it paves the way to that deeper unity for which our Lord prayed in His high-priestly intercession.

Current History Notes

THE most profound words in any literature number only three : ' God is Love.' To love is to be God-like. To be God-like is to be one with omnipotence. Omnipotence is omnipotence, and, therefore, must ultimately prevail. The doctrine of hate is of the devil and he is spreading it among the nations to their undoing. A Chinese once said to us, ' We hate the Japanese. We shall teach our children to hate them, and they shall be hated to all eternity.' Only a great mutual magnaminity, born of the Spirit of the God of Love, can alter a situation which, for Japan and China, is mutually destructive.

The *Manchester Guardian* says what we have often said in one form or another, ' Popular education is a crying necessity, but the unemployed and unemployable intellectuals are a condemnation of the prevailing educational system.' Lack of missionaries and of finance has led to the neglect of thousands in immature Christian communities, as, for instance, in INDIA. Simple Christian education is a vital need in these communities.

The population of the PHILIPPINES numbers about fourteen millions, ten or eleven millions of whom are Roman Catholics. Although Protestants number only about one-quarter-of-a-million, their influence is proportionately much greater than their numbers. The independence of the Philippines raises many questions and many doubts, commercial and political. America has supplied fifty-five per cent of the islands' imports and taken seventy per cent of the exports, and, with complete independence, tariff walls will have to be scaled, and, in view of the uncertainties in Eastern Asia, who can foretell the political future ?

In ARABIA, the Hadramaut, so interesting to us because of Dr. Storm's surveys, is gradually opening up. A new road, one hundred miles long, will mean the replacement of camel caravans by motors. A paper published in Mecca announces the formation of an Arabian automobile society which shall have the monopoly of transporting pilgrims.

In AUSTRIA there are significant movements of large masses of

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* * * * *

This is a much revised new edition of the "Korean Church and the Nevius Methods" with statistics corrected and several new chapters, notably one long one of answers to specific questions which have come in from Mission fields all over the world.

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people towards Protestantism. One of the most promising missionary movements in FRANCE is the Missionary Commission of Youth which met in September and considered the problems which now face the Church, and how they are to be met. It realized the need to re-think the position of the Church with regard to the world to-day, with its increasing paganism and totalitarianism, and that it needs to re-affirm the unique character of the message of salvation. It realized that the Church is the trustee of this message in face of all the idealistic theories and religions of the day, and that it must free itself from the syncretism into which it has too often slipped during these twenty years, both in the East and the West.

In commenting on the situation in GERMANY, the Bishop of Durham said that the Church, since the time of Constantine, has, in greater or less measure, been leaning on the arm of flesh. She is now ceasing to do so ; in Germany she is being painfully disillusioned. The distinctive English phenomenon of the 'Free Churches' is lessening the shock, but it will still be severe. Secular polity, racial type, sectarian theory, can no longer fix frontiers to Christianity. The Church is re-discovering catholicism and the strength of its own spiritual message. The world, as it exhausts the potencies of secularism, is being driven to acknowledge the necessity of religion.

An article in *Antireligioznik* by E. Yaroslavsky states that in RUSSIA large masses have not yet broken with religion ; they have partly broken with it, but stand on the cross-roads. The Godless organization, it states, is getting slack. In places where drought prevailed, people who had severed their connection with religious organizations, took part in prayers for rain, under the influence of priests. The article goes on to say that when a priest loses his parish it does not follow that he ceases to be a priest. He becomes a 'priest-itinerant.' Easily carrying with him the few things he needs, he goes from village to village, performing religious ceremonies, reading prayers, baptizing infants. Such a one is sometimes more 'dangerous' than a priest who performs his duties as a 'servant of the cult' at one given place.

An approximate survey of the country shows that there are no less than 30,000 church organizations. In this connection it must be remembered that a church must have at least twenty members before it can be registered as a religious society. In Moscow there are more active churches than there are theatre-cinemas, and they are decorated as well as, and in some cases better than, the cinemas.

Putinzev, in an article in the same paper, says that it is necessary to show the political harm of such sentiments as forgiveness and love of all mankind. 'Love your enemies,' for instance, is a most harmful statement.

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The admission of EGYPT to the membership of the League of Nations finds her in the company of four other independent Moslem States: Iran, Turkey, Afghanistan and Iraq. The Egyptian Government has decided to establish a military base at Mersa Matruh, the only suitable site for defence against Italian Lybia.

During the post-war years the immigration policy of Brazil, Uruguay and Argentina, in SOUTH AMERICA, was one of open doors, and the majority of the immigrants were of European origin. With the economic depression, a change was made in policy, and the changing composition of the new immigrants is causing a certain amount of anxiety. In Brazil, Eastern European and Japanese immigration has increased rapidly, and a quota system is now established. After fifty years of large-scale immigration, Brazil still has an enormous area of undeveloped land of great fertility, situated in zones in which Europeans can easily become acclimatized. There is a constant demand for agricultural labour and cheap undeveloped land. Argentina is deficient in both.

To-day these republics are no longer concerned with the country of origin of immigrants; what concerns them is that they can no longer admit anyone who is in any way 'undesirable' as regards public interests and the fundamental principles of the nation.

It is interesting to note that since 1933, 10,000 Jews from Germany have entered Argentina, 8,000 Brazil and 600 Uruguay. These are the three republics which already had the largest Jewish populations.

In Colombia, the Scriptures may be imported duty-free as *libros de ensenaza* (educational books).

In Nicaragua, advance has been made into the department of Chontales which had previously never had a resident missionary; there is now one lady missionary in a population of 90,000. The missionary occupation cannot, therefore, be described as adequate.

The Christian and Missionary Alliance, which began in the UNITED STATES as a simple Christian Fellowship fifty years ago, in addition to its widespread home work, has gone into twenty fields. It has over five hundred missionaries, who work in ninety-five languages and dialects.

The following is an interesting paragraph in a letter received from Mr. and Mrs. Ellison, of the Christian and Missionary Alliance in INDO-CHINA:—

'Please continue to pray that the Government restrictions in Cambodia may be entirely removed. Praise God for recent encouraging news which indicates a more tolerant spirit towards our work. "The heart of the king is in the hand of the Lord, as the rivers of water He turneth it whithersoever He will." God

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still rules in the kingdoms of men. He can, and we believe He will, cause the authorities to grant us full liberty to preach the Gospel to these millions of Cambodians who have none but ourselves to tell them. When we get back to the field there will be only two missionary couples for three million people. Pray that God will raise up at least 140 native evangelists, one for each of the 140 counties in Cambodia. A great increase in the Bible-school at Battambang will be necessary in order to reach this goal. But God is able, and He has promised that, if we abide in Him and His Word abides in us, that we shall ask what we will, and it shall be done. Praise God for this glorious, all-inclusive promise. May He give us grace to fulfil its conditions.'

An act of devotion worth recording comes from NORTH AUSTRALIA : The *Manchester Guardian* drew attention to it recently. It was the story of one of the aboriginals who carried a fellow-tribesman four hundred miles in the hope that he might be cured of his leprosy. He travelled at the rate of about a mile a day ; each day he had to dig a fresh water-hole and hunt game to feed them both. The journey took nine months. The Anti-Slavery and Aborigines Protection Society is hoping to secure a suitable recognition of his feat.

As we go to press war rages in CHINA without a declaration of war. Someone said recently that the world was becoming more humane. Those of us who know Shanghai, with the congested Chinese population, can imagine something of the horror of seeing mangled bodies of men, women and children amid the ruins of their homes, and the colossal loss which this conflict imposes upon merchants of many nations. Does JAPAN wish, in addition to her aspirations in North China, to dominate the great International Settlement of Shanghai ?

We were once travelling in a steamer with Dr. Timothy Richard, that great peace-loving friend of the Far East. On board the steamer there were some Japanese passengers with whom Dr. Richard told us he had sought to enter into friendly conversation. He asked one of them about his travels and his profession. To this the Japanese replied : ' I am a teacher and,' lifting his foot and stamping upon the deck, ' I mean to teach foreigners their place, which is there ! ' In the old days, Chinese would probably have said the same thing, and to-day Germany is prohibiting Rotary Clubs because they are international in their outlook.

There are laws which none can ignore without suffering retribution. The nationalism which is characteristic of many lands to-day is a contravention of the Divine law, inherent in the words, ' He hath made of one blood all nations of men,' and of the teaching of Christ in His reply to the question, ' Who is my neighbour ? '

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